

RELIGIOUS EDUCATION

*A platform for the Free Discussion of
issues in the Field of Religion and
Their Bearing on Education*

May - June 1967



**THE NEW MORALITY AND ITS IMPLICATIONS
FOR MAKING DECISIONS**

THE NEO-HASSIDISM OF MARTIN BUBER

THE PHILOSOPHY CURRICULUM IN CATHOLIC COLLEGES

**RELIGION IN PUBLIC EDUCATION:
Some Problems in Political Sociology**

CHRISTIAN EDUCATION: INSTRUCTION OR NURTURE

ABSTRACTS OF DOCTORAL DISSERTATIONS, 1964-1965

BOOK REVIEWS

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Entered as second class material March 13, 1963, at the post office at Oberlin, Ohio, under the Act of March 3, 1879.

The Editor of *Religious Education*, Dr. Randolph C. Miller, is on sabbatical leave during the academic year 1966-67. Accompanied by Mrs. Miller, he is teaching, lecturing, consulting, and meeting many religious education leaders in Asia, Europe, and Africa, as well as enjoying the usual fruits of foreign travel. We are pleased to share with our readers and his many friends this report of his experiences and observations in Asia during the first half of his pilgrimage.

EDITOR'S REPORT I

I

A SABBATICAL LEAVE, sponsored in part by the World Council of Christian Education, has given the editor an opportunity to see Christian education at work at various levels. Because most of the invitations came from councils of churches, he has seen this work from an interdenominational but not an interfaith perspective. In Japan, he met with the leaders in Tokyo to discuss the issues facing the churches today and was impressed by the intelligent leadership being offered. In Kyoto, Doshisha University's Divinity School is making use of a special ministry in the laboring district for some of its field work. Nearby a new lay training institute has been established.

IN SEOUL, KOREA, the editor was one of 2500 at a regular Sunday service (there are three such services with closed circuit TV for the overflow). He was struck by the vitality of the Christian education movement and of the work in the seminaries and colleges, as well as overcome by the Korean hospitality. As in Japan, many significant American books on Christian education have been translated and are in paperback. Korea has a lay training institute.

MANILA is a center for social studies. An interview with Father Nebreda, S.J., at Loyola Heights, was of interest. A model farm with specially bred animals at Union Theological Seminary south of Manila is the start of a Christian enterprise to help farmers improve their breeds. The close cooperation between the Philippine Independent Church and the Episcopal Church is evident in their mutual seminary, St. Andrew's, in the Episcopal Cathedral compound. The NCC has an active department of Christian education.

IN DJAKARTA, Christians have a unique opportunity because religion is taught in the schools and the council of churches has been requested by the government to prepare the materials for Christian teaching. Combined with this is the project for an all-Indonesia church curriculum. With a small staff and limited funds, both projects are overwhelming. But the country seems to be coming out of its most difficult days, and with some help the two projects may soon be under way.

The editor and Mrs. Miller spent only six weeks on the above tour (which also included Hong Kong, Taipei, Singapore, and Bangkok), and usually he was giving addresses about current issues in Christian education. Such a cursory series of visits can lead only to impressions. Chief of these, the numerical smallness of the Christian community in all of these countries except the Philippines stands out. But whether the majority is Buddhist, Muslim or Christian does not seem to be a distinctive factor in overcoming poverty and suffering. Christian leadership of nationals impresses one as full of vision and competence but limited in terms of numbers. Not enough people have yet been trained for the tremendous tasks, and yet the time is past when foreigners should occupy executive posts. Foreigners are needed, however, as resource people

(Continued on page 262)

The New Morality:

IMPLICATIONS FOR LEARNING TO MAKE DECISIONS*

Frederic C. Wood, Jr.

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THE THEOLOGICAL DEBATE currently raging over the so-called "new" morality has thus far involved for the most part moral theologians, with a slight assist from a few biblical scholars and pastoral specialists. What has been largely ignored, however, is that this debate has implications for a problem of long-standing concern to religious educators — the problem of learning to make decisions.

What then are the implications of the new morality for the task of teaching morality, the challenge of raising our children to make their own decisions and to make them responsibly? To answer that question, one must define what is meant by the new morality, for its central earmarks provide the clearest clues to its implications for the learning process in regard to decision-making.

THE NEW MORALITY

THE FIRST THING which must be said about the new morality is what it is not. It is not, for example, simply a new law. The new morality is not a new set of rules which are just a bit more liberal on most issues than the old set, and which represent an attempt to be "modern" and up-to-date. The new morality therefore is not a moral reform movement bent on recasting the law. It is not simply an appeasing concession to the spirit of the age. Neither is it an attempt to replace the old law of responsibility with a new law of license. The new morality does not teach that the ultimate moral value is to do as you please (although it does exhort us to love God and do as we

please, which is quite another matter). The new morality is not against the law *per se*. It is therefore neither anti-nomian nor anarchic nor libertine, to cite but a few of the popular clichés which are inveighed against it from time to time. All of these are caricatures of the new morality which misrepresent it and finally blur the distinction between this particular approach to decision-making and others.

If this is what the new morality is not, what then is it? It is an *ethical attitude*. It represents a particular attitude about decision-making. It also represents a particular attitude toward the law (including all rules and codes of behavior) and the ways in which one most responsibly relates to and applies the law. This attitude about decision-making and toward the law which we call the "new" morality has certain rather clearly-identifiable earmarks.

1. Its *first* earmark is its emphasis on *the priority of the spirit or rationale of the law*. The new morality as an ethical attitude is finally more concerned with the reasoning and the ultimate value behind a particular moral prescription than with the content of that prescription. Of course, one cannot talk about the spirit of the law or the rationale behind a given commandment until the law has an identifiable content. That is, an emphasis on the moral priority of the spirit of the law presupposes the letter of the law. But, given that letter, the new morality as an ethical attitude is always unwilling to stop with that letter and define morality simply in terms of conformity to the letter. According to what might be called "new morality thinking," true morality demands a loyalty to something higher than the letter of the law itself. This *some-*

*An address delivered at the meeting of the Metropolitan New York Chapter of R.E.A., October 25, 1966.

thing is the spirit of the law, the consistent rationale which can be detected behind a given code or set of commandments. Where the new moralist detects a consistent spirit behind any given code, he affirms that the final moral criterion is the consistency of one's behavior with that spirit rather than simply conformity to the letter of the code.

This means that the new morality *qua* attitude always entertains the possibility that in a particular context and by a particular moral agent the letter of the law may be experienced as antagonistic to its own spirit. In the name of the moral code itself, in some situations it may be necessary either to qualify or to violate the letter of the code. This is why the new morality is also often designated as "situational ethics" or "contextual ethics". The situation or context in which a decision is made *does* make a difference. It is conceivable that it can make such a difference that consistency with the spirit of the law will run counter to conformity to its letter.

AN EXAMPLE of this is the conflict of conscience experienced by anyone who is confronted with a civil or moral code, the demands of which in a particular situation seem to be contrary to his own highest values. Such a conflict was experienced, for example, in Nazi Germany by Dietrich Bonhoeffer,¹ one of the early spokesman for a new morality as it has *re-emerged* in our time. Likewise, it is a new morality attitude which underlies the theological and philosophical rationales for *civil disobedience*. Civil disobedience represents the systematic violation of a prescribed code because it is experienced as unjust, unloving, contrary to a higher law or principle, or inconsistent with its own spirit. As civil disobedience has been practised in America's recent struggle for civil rights, it has either invoked a spirit which is above and behind the law, such as obedience to the biblical God, or it has invoked the spirit of a particular code by calling into question its constitutionality. Either way, the spirit is

invoked over against the letter. Sometimes the violation of the law is thoroughly contextual, as, for example, when Martin Luther King in his *Letter From Birmingham Jail*² points out that he generally supports a law concerning parade permits, but is ready to violate it in contexts where it is used to deny the right of free assembly, i.e., where it is used in a way inconsistent with its own spirit or rationale.

According to this understanding of the primacy of the spirit of the law over its letter, Jesus is a good new moralist when he picks grain or heals on the Sabbath.³ He is violating a particular prescription because in a particular situation, notably one marked by extreme human need, that prescription is experienced as antagonistic to its own rationale. The reason for not working on the Sabbath is to worship the God of love. But the worship of the God of love also means the fulfillment of human need. Likewise, Socrates is a new moralist when he teaches in violation of Athenian law out of devotion to the Truth which that law is intended to express. The sacrifice of Isaac is an expression of a new morality attitude insofar as it represents what Kierkegaard calls "the teleological suspension of the ethical".⁴ That is, in the service of a higher goal (obedience to the biblical God), all normal ethical considerations are suspended. Augustine is following the same line of thinking when he writes: "Love with care, and what you will, do".⁵ In other words, conform yourself to the spirit of love behind the law, and then do what you will to do, without reference to the rulebook.

This setting of the spirit over against the letter of the law must, however, be *occasional and situational*. It cannot be universal. One must question whether it is possible to set the spirit over against the letter of any document in any universal way. Perhaps, in the final analysis, a spirit can only be universally opposed to another spirit.

²The *Christian Century*, June 12, 1963, Vol. LXXX, No. 24, pp. 767-773.

³Mark 2:23-3:5.

⁴In *Fear and Trembling*.

⁵Ep. Joan., vii, 5.

¹See, e.g., Bonhoeffer's *Ethics*.

And, in this regard, the spirit of self-giving love and concern for the neighbor which the new moralist detects behind the biblical law is opposed to the spirit of un-love and lack of concern for the neighbor which often underlies rigid conformity to the letter of that law.

2. A *second* earmark of the new morality as an ethical attitude is its emphasis on the moral significance of *internal* motivational factors in decision-making. On a continuum which runs from sheer conformity to an external code on the one hand to a free expression of internally-held values on the other, the new moralist will find himself leaning toward the internal end. This concern with the internal motives for which a particular form of behavior is chosen betokens that the new morality takes seriously that "of all things the greatest treason is to do the right thing for the wrong reason". This means that the new morality as an ethical attitude is more concerned with the process by which decisions are made than with the final behavioral form which they take. It makes morality, of course, a much more subjective matter than some other traditional approaches have assumed. It takes a long stride toward recapturing the moral imperative implied in the injunction: "Above all else, to thine own self be true". This emphasis on that which is internal is also consistent with biblical ethics, in both the Old and New Testaments.

The Sermon on the Mount, for example, can be read as a mandate for the new morality, a passionate call for an internalizing of the spirit of the law. Each injunction of Jesus is preceded by a recitation of the law as that which was said to the men of old.⁶ Then, "But I say unto you". And then there follows an illustration of what the spirit of that commandment might demand in a situation not even covered by the law. The entire Sermon on the Mount is a way of saying: "Here is the law. Now, if you take it seriously and internalize its spirit so that that is what motivates you, then such-and-such is what might be required of

you in any given situation." Consequently, in response to the charge that he is against the law for playing around with it in such a way, Jesus can say: "I have come not to abolish the law, but to fulfill it".⁷ And lest it be mistakenly assumed that this is some kind of special Christian insight, it may be noted that in the sixth chapter of Deuteronomy, the good Jew is exhorted to relate to the law as if it were grafted between his eyes.⁸ Far from being a rigid legalism, that is an appeal that the spirit of the law be so much a part of one's internal motivational constitution that it is constantly with him — when he riseth up and when he lieth down.

THIS SAME EMPHASIS on the moral wholesomeness of internal motivation is incorporated in some of the best insights of the behavioral sciences in our time. Psychotherapist Carl Rogers, for example, draws a distinction between what he calls an *internal* and an *external* locus of evaluation.⁹ The latter obtains when an individual wants to know what is right or wrong and makes appeal to an authority which is essentially external to himself, usually one or another code or set of rules which has been delivered to him. When this happens, his decision-making is in effect determined by something outside of himself. An internal locus of evaluation on the one hand characterizes that individual who makes his decisions on the basis of what his own experience tells him is right in relation to the values (not rules) that he has internalized and made his own. And it is significant that Rogers sees his patients as they move toward wholeness also moving from an external to an internal locus of evaluation.

In the same vein, David Reisman has drawn a perceptive analysis of our society with his distinction between inner-directed and outer-directed persons.¹⁰ Inner-directed persons decide and act on the basis of what they believe to be right, sometimes in spite of what their environment tells them and

⁷Matthew 5:17.

⁸Deuteronomy 6:4-9.

⁹In *Psychotherapy and Personality Change*.

¹⁰In *The Lonely Crowd*.

⁶See, e.g., Matthew 5:21-48.

expects of them. Outer-directed persons are so responsive to the opinions, expectations, and imagined power of others that their decisions and behavior are never really their own. They are determined by something outside of themselves. And Reisman suggests that the tendency to produce more outer-directed persons is a symptom of social pathology in our time.

St. Paul was really not so far from what Reisman and Rogers are saying when he drew his own distinction between that which is written in the warm fleshiness of our hearts and that which is written on cold tables of stone.¹¹

3. A *third* distinguishing earmark of the new morality is the way in which it handles the polarity of *freedom and responsibility*. Where legalism in its various forms tends to emphasize responsibility to the neglect of authentic moral freedom, and where license in its various forms (including some who assume the mantle of the new morality) tends to emphasize moral freedom to the neglect of any sense of responsibility, the new morality as an ethical attitude asserts the interdependence of freedom and responsibility. To the legalist with his call for the individual's responsibility to keep the rules, the new moralist replies that real moral responsibility presupposes real moral freedom. One cannot make truly responsible choices and decisions unless he is really free to choose. If my decisions and behavior are in any way pre-determined by a code which has been delivered to me, then I am not really a morally free agent and I cannot call myself morally responsible — regardless of the extent to which the form of my behavior may conform to the code.

Likewise, to the preacher of license, with his call for the freedom of the individual moral agent apart from any commitment, the new moralist replies that freedom without obedience is no freedom at all. It is instead bondage. It is bondage to a new law, the law of license. That is a law which prohibits the making of decisions on the basis of any ultimate value or commitment.

Real moral freedom, from a new morality perspective, is *freedom in obedience*. But this obedience is not obedience to the rules. It is instead obedience to that which stands above and beyond the rules, and hopefully behind them, whether one calls it the Holy Spirit, the spirit of the law, Christ, or *Adonai*. One of the morning collects in the *Episcopal Book of Common Prayer*¹² describes the deity as the one "whose service is perfect freedom". That is the paradox of freedom and responsibility which the new morality attempts to assert. You can't have one without the other. And when you try to have one without the other, what you are talking about is something less than morality.

THIS IS NOT simply a theoretical issue. On college campuses, for example, freedom and responsibility are presently burning issues. And they are burning issues because they touch on real life concerns like whether or not I should sleep with my boyfriend and why, whether or not a code of academic honor can be circumscribed with rules, whether or not there are moral implications to a college regulating the hours of its students, whether or not I ought to go to Mississippi this summer and why, whether or not I ought to burn my draft card and why, etc. College students in particular, who know how much real freedom they have in their decision-making and their behavior, do not tend to appreciate being told by college administrators and parents that they are being *given* a freedom which they already have. They would prefer to have spelled out for them some meaningful canons of responsibility which might guide them in the exercise of their freedom so that it becomes something other than license. Likewise, the parent, administrator, or preacher who will speak to students of freedom only after he has carefully circumscribed that freedom by his own codified understanding of responsibility, will generally find that his words fall on deaf ears. What he is usually speaking of is the freedom to break the law or not to break the law. He is not speaking

¹¹II Corinthians 3:3.

¹²p. 17.

of the freedom to break the law and be morally justified in doing so. A truly obedient freedom must always entertain this possibility.

4. A *final* earmark of the new morality as an ethical attitude has to do with its relationship to some *faith or ultimate commitment*. Contrary to popular assumptions which tend to identify the new morality with irreligion, or at best liberal religion, the new morality is inherently and deeply religious, in the best sense of the word. That is, the new morality presupposes some ultimate and pervasive commitment to a value, principle, ideal or God. What this God is called is not nearly as important as that he is responded to as ultimate and demands absolute obedience in every decision I make — whether or not my situation is covered in God's rule-book and even if my understanding of the divine imperative contradicts what God's rule-book says in a given situation. It is no accident in this regard that the new morality has most recently re-emerged as a self-conscious ethical attitude on theological soil, in the writings of Bonhoeffer, Tillich, Robinson, Lehmann, and Fletcher. One should not therefore be surprised that this attitude can detect its roots in the earliest traces of the Judeo-Christian tradition. The new morality is a *faith-based* attitude, and when it is divorced from its roots in some ultimate commitment, then it becomes a wholly different attitude which is neither new nor particularly moral.

One cannot, for example, speak of the primacy of the spirit over the letter of the law in his decision-making unless he is clear that he is committed to that spirit in an ultimate and lasting way. Likewise, one cannot speak of the moral priority of internal motivation over external conformity unless there is something which has been internalized and consistently motivates one in a particular direction. And one cannot speak of moral freedom without some ultimate value which is invoked in the moment of decision, without freedom in obedience.

Such a description as the foregoing frequently evokes the question: *Is the new morality really all that new?* In an abso-

lute sense, the new morality is of course not new at all. It is a very old attitude toward the law and about decision-making which is firmly grounded in the traditions which inform our identities. But, in a more relative sense, the new morality *is* new. It is new every time it reappears in history as a re-assertion of the freedom of the human spirit over against all of the legalisms and code-centered moralities and ethical idolatries which would constrict that freedom and usurp the place of God.

IMPLICATIONS FOR LEARNING TO MAKE DECISIONS

WHAT THEN are the implications of this attitude called the new morality for the ticklish process of learning to make decisions? What does it have to say about the task of teaching morality? What, if any, help can the new morality lend to parents as they struggle to raise their children according to the values which they themselves hold dear, while still leaving their children free to become full persons who are fully responsible for their own lives?

One of the most frequent charges levelled at the new morality is that it is fine for theologians and a few clergy and even fewer sophisticated college students who know what they stand for and why, but that it is hardly workable for the mass of humanity and is certainly not for children! Such criticism usually sees the new morality as a highly idealistic approach to decision-making, and one which does not take the realities of sin and perverse human nature seriously. Of course, such a criticism implies that the new morality has very few implications for learning to make decisions, except perhaps at the graduate level. An examination of its implications for learning may call that judgment on the new morality into question.

1. Its *first* implication for learning derives from the fact that the new morality as an attitude assumes and communicates respect for the capacity of individuals to make *responsible decisions*. In this, the new morality assumes an *optimistic* doctrine of man.

It is assumed that individuals can be committed to and operate on the basis of the spirit rather than simply the letter of the law. It is assumed that it is possible to internalize values and make them one's own in such a way that their expression is "natural" rather than forced by any external threat or authority. It is assumed that human beings are capable of exercising real moral freedom responsibly.

Such assumptions have implications for the teaching and learning of responsible decision-making because they are communicable. This communication of respect for the capacity of another to make responsible decisions need not be explicit. Indeed, more often than not it is sub-conscious and comes through only in the various subtle signals which will characterize the relationship of a new morality teacher with his pupil. This respect is communicated as much by the overall style of the new moralist as by anything else.

FOR EXAMPLE, one of the primary arenas in which the new morality *qua* attitude is relevant to the learning of decision-making is counseling. The counselor, whether or not he functions within an explicit religious frame of reference, is a teacher in the decision-making realm. Indeed, a good deal of counseling and therapy has as at least part of its goal the bringing of the patient to the point where he can function well enough to make responsible decisions regarding his own life. The whole pastoral psychology movement within the Church in the past four decades represents, among other things, the Church's recognition that the most effective way to do this is not to preach the law in the counseling situation. The most effective counseling is instead based on the establishment of a relationship of mutual trust in which the patient comes to realize that he is trusted and respected for who he is. This means that he is trusted and respected for his capacity to direct his own life and make his own decisions. And clinical experience has demonstrated that it is at the point that the patient begins to experience himself in this way in the counseling relationship that he is also freed to assume

responsibility for his own life. In other words, *the demonstration of respect for the individual's capacity for responsible decision-making helps him to become a responsible decision-maker.*

Most parents know this intuitively without reading psychological textbooks or going through therapy. Most parents sense that it is at the point at which they communicate, through myriad implicit signals and perhaps even explicit teaching, that they trust and respect the child's capacity to act responsibly that he begins to learn to make his own decisions. If this respect is communicated in such a way that it becomes clear that the child may break the rules and be right in doing so, then the parent is functioning as a good new moralist and the child is probably on the way to a rather secure sense of who he is and why he makes the decisions he does. If, on the other hand, this respect is only communicated at the level of giving one a chance to prove that he can live by the rules, then what is communicated is not really respect but rather self-confidence that the child has been morally brain-washed. Such a spurious respect usually carries with it the explicit or implicit threat that it will be withdrawn at the point at which the rules are broken.

NOWHERE IS IT MORE CRITICAL for the learning of responsible decision-making that genuine respect be communicated than in dealing with contemporary *college students*. Because college students know how much freedom they really do have, and because they often have a clearer picture of their own ideals than many give them credit for, they are not often fooled by a morality which tries to teach them that they are not yet capable of governing their own behavior and consequently need some form of external controls, whether it be dormitory closing hours, policing of examinations, taking of classroom attendance, or what-have-you. Such structures not only de-humanize them by failing to demonstrate respect for their moral capacities; they also make them into children when they themselves know better. What is worse, they undermine the context

in which responsible decision-making might be practised and learned.

To those who complain that such an optimistic doctrine of man as the new morality assumes is polyanna and fails to come to grips with the hard realities of man's exploitation of man, one may reply that any approach which would teach rather than enforce morality must assume that man is capable of living up to his ideals. Even the biblical understanding of sin does not contradict this. Biblical ethics, from beginning to end, are based on the understanding that it is man's vocation to realize his goodness, rather than simply to control his "badness". Biblical ethics are grounded in the doctrine of Love, not the doctrine of sin. That is why the final imperative of all biblical ethics is radical obedience to the God of Love. The Pauline understanding that because Jesus is seen as the Son of God, "all who are led by the Spirit of God are sons of God"¹³ presupposes the human capacity to love fully. So does the idea of man as "imago dei", as does also the exhortation to love as we have been loved.¹⁴ Modern man could learn a good deal here from biblical man, who knew that the task of learning to make decisions presupposes the capacity to make them in a responsible way.

2. A *second* implication of the new morality for the process of learning to make decisions derives from the fact that the new morality takes *moral freedom* so seriously. Because the new morality as an ethical attitude takes freedom seriously, it also takes seriously the possibility that individuals will make mistakes in their decision-making, that they will not always choose what is good and loving and right. This is the other side of the coin of the optimism of the new morality. It represents the realism with which that optimism or idealism must always be tempered. The issue here is that, where other ethical attitudes tend to fear ethical errors — rationalization, self-centeredness, willful un-lovingness — and attempt to control behavior in such a way as

to program these phenomena out, the new morality does not fear them. The new morality views moral mistakes always as a potential learning experience, no matter how painful. This is, of course, consistent with an attitude which is finally more concerned with the process and internal integrity of an individual's decision-making than with the extent to which the form of his behavior conforms to some code. It is also consistent with a Gospel of forgiveness which exhorts men to unburden themselves of their past sins in such a way that guilt will not inhibit the realization of the ideal in the future.

Without the willingness to permit mistakes, to allow for deviations not only from the rules, but even from a particular ideal value or principle; *without some tolerance of the constructive aspects of man's disobedience of God, there is finally no morality.* This is because authentic freedom disappears, and man becomes something less than the free moral agent for whom the choice to disobey is a genuinely live option. When this happens man ceases to be a learner of morality, and becomes instead a learner of rules. He excludes himself from the classroom of life, which is the real classroom of decision-making. Paul Tillich is right when he points out that the Fall of Man must be viewed from one perspective as a fall upwards.¹⁵ Until he freely chooses to disobey, man has not realized his full humanity. And until he realizes his full humanity, man cannot begin to learn what it means to fulfill the loveliness of that humanity.

3. A *third* implication of the new morality for learning decision-making has to do with its *reasonableness*. This may seem strange in view of the manifest irrationality of the new morality with its emphasis on an absolute commitment to a single higher value and its suspicion of the potential idolatry of clearcut rational codes and rules. At one level the new morality is irrational, in the same way that most existentialist ethics are irrational, any radical obedience is irrational, any faith-based ethic is irrational.

¹³Romans 8:14.

¹⁴I John 4:7-12.

¹⁵In *Systematic Theology*, Volume II, pp. 29-44.

But, at another level, the new morality is an eminently reasonable approach to decision-making because of its emphasis on the *rationale* behind the law.

Those who have raised children know that one of the great questions in the teaching and learning of morality is "*Why?*". The new morality as an attitude sympathizes and identifies with this question and constantly raises it itself. Where the biblical code, for example, says: 'Thou shalt not kill,' the new morality asks, *Why?* Where the biblical code says, 'Thou shalt not steal,' the new moralist asks, *Why?* When the biblical code says, 'Thou shalt not commit adultery,' the new moralist again asks, *Why?* And when the new moralist detects behind such a code a consistent rationale or spirit, he begins to define morality in terms of obedience to that spirit. This issues in an eminently reasonable mode of decision-making, where reasonable means that the rationale for his behavior makes sense to the individual moral agent himself. That is much more reasonable than a morality which teaches that one should not kill, lie or steal simply because God, Daddy, or the priest or rabbi said so. In our time, that seems to many to be a very unreasonable and inadequate answer. And it does not help in the process of learning to make decisions.

A reasonable morality is a *teachable* morality. It is capable of being meaningfully internalized by another. It is through making sense out of the rationale of the law, rather than simply deferring to the authority of the law, that one really learns to make his own decisions in a way consistent with his own highest ideal. Paradoxically, the new moralist ends up saying in good conscience that he is obedient to his law of love "because God said so", but that is because God for him has become co-terminous with the spirit of the law.

4. A *final* implication of the new morality for the task of learning to make decisions has to do with its *idealism*. As a teaching attitude, the final goal of the new morality is to hold out to the individual an ideal to which to conform himself, rather than to impose on him a set of prohibitions

by which to constrain himself. Ethical exhortation rather than legal limitation is the mode of operating of the new moralist. Just as his doctrine of man is optimistic, his orientation toward the task of evoking responsible decision-making in others is positive rather than negative. He approaches the pupil with a positive ideal to which he is called to live up rather than with simply a set of negative restrictions to tone him down.

This does not mean that new moralists do not teach rules, or that they have no respect for them. It is simply that the rules are presented in such a way that they are learned as illustrative guidelines rather than as absolutes. And they are guidelines not simply to good, socially constructive behavior. They are also guidelines to their own spirit. Rules can be taught in such a way that they are perceived as always pointing beyond themselves to that value which stands above them and finally judges them, as well as judging every individual act and decision, whether or not it conforms to the rules. Within a Christian frame of reference, this is what St. Paul means when he speaks of the law as a schoolmaster to lead men to Christ.¹⁶ That is a way of saying that the law guides beyond itself.

ONE MUST FINALLY question whether there can be any real learning of decision-making without such an attitude toward the law. However important the law, it must always be perceived and presented (particularly to children) as incomplete in and of itself. Like liturgical forms and religious doctrines and practises, the law is finally a man-made medium of that to which it points. To confuse the letter and form of the law with that intangible reality, *Love*, to which it points, is to run the risk of idolatry. It is to ascribe ultimate and absolute status to that which is by its nature finite and limited. It is to make the law into a golden calf. This is the real uneasiness of the new moralist with the law — not with its content per se, but with its potential as

¹⁶Galatians 3:24-25.

(continued on page 244)

The Neo-Hassidism of Martin Buber*

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NOTE ON HASSIDISM

HASSIDISM (literally "pietism") is a movement within the framework of Jewish tradition, which gives emphasis to the Cabbalistic or mystical strain in Judaism. It was founded by Israel ben Eliezer (1700-1760) popularly known as the *Besht*, an acronym of the initials of *Baal Shem Tov*, meaning the "Good Master of the Name." The *Besht* was a saintly, humble man of the people, a miracle worker and healer, who stressed the emotional rather than the intellectual approach to religion. Through the organizational skill of his chief disciples, Jacob Joseph of Polnoye (d. Ca. 1782), and Rabbi Dov Baer (1710-1772), the so-called *Maggid* (Preacher) of Mezeritch, he attracted a large following, mainly from the untutored common folk in the Polish Ukraine, as well as a number of scholars.

The *Besht* expounded the rabbinic and cabbalistic doctrine that God is everywhere, and is "nigh . . . unto all them that call upon him in truth" (Ps. 146:18). All creatures can commune with God in thought and prayer. The Deity of the Hassid is not an abstract concept or idea, but a divine presence, a reality which the Hassid experiences. Prayer, moreover, is a two way process which both lifts and purifies the soul and also brings down blessings from heaven. But prayer and even the performance of precepts are insufficient in themselves, unless they are accompanied with *Kavannah* (literally "intention") or concentration, *Dvekut* (literally "attachment"), and *Hithlahavut*, or ecstatic fervor. The Hassid affirms life, and does not negate it, or withdraw from it. He sees its fulfillment not in suppressing passion, but in di-

recting it towards love, humility and joy in his every act and deed. The consciousness of the nearness of the *Shechinah*, the divine presence, inspires the Hassid with faith and trust and he serves his maker with joy and gladness (Ps. 100:2). Gloom is therefore anathema to the Hassid; cheerfulness and joviality his rule of life. To induce this mood, the Hassid often indulges in singing, dancing and even drink.

The *Besht* had introduced a new functionary into Judaism, the *Tzaddik* (literally "righteous"), who is to serve as a "ladder" between heaven and earth. The *Tzaddik* is a charismatic character, whose qualifications for a role of leadership in Hassidism depends on *Zechut Avot*, the merits of ancestry, rather than scholarship, as is true of the traditional rabbi. His lineage endows him with the power of bestowing blessings on his followers; it equips him with the mystical insight and practical understanding which enables him to intervene effectively in human affairs and to serve as a link between God and man. The institution of the *Tzaddik*, however, aroused the antagonism of the traditional rabbis, and their adherents. The Hassidim dubbed their opponents *Mithnagdim* (literally "protestants"). The rift between the two camps grew as the Hassidim established separate prayer conclaves and also adopted slight variations in a number of religious rituals and practices. Despite these differences, the Hassidim never formed a distinct sect, though they did become a force and a current in Judaism.

MARTIN BUBER (1878-1965)

THE SIMPLE AND DEEP PIETY of the Hassidim found a spokesman and exponent in the eminent Jewish philosopher and scholar, Martin Buber, who became the interpreter

*This article will appear as a chapter in the author's forthcoming book *Emancipation and Adjustment*, to be published by Living Books.

of their rich religious life to the Western world. Hassidism's search for God through and within the emotions, Buber believed, gave an additional dimension to Judaism, one that might well serve as an antidote to the exaggerated rationalism that had pervaded Judaism and Western thought since the beginning of the nineteenth century. To Buber, Hassidism was the highest achievement of Diaspora Judaism.

Buber was brought up in the Galician city of Lemberg, now Lvov, in Poland, by his grandfather, a distinguished Midrashic scholar who employed the scientific method in his researches. Young Buber received a traditional Jewish education, but his grandmother also introduced him to secular literature and learning. At the age of seventeen, he entered the University of Vienna. He received his doctor's degree in 1904 on the basis of a dissertation on German mysticism. While still a student, Buber joined the infant Zionist Movement, and in 1901 assumed the editorship of the Zionist journal *Die Welt* (The World). His Zionism, however, like that advocated by the Hebrew philosopher, Asher Ginzberg, known by his pen-name, Ahad Haam (1856-1927), attached more importance to the creation of a Jewish spiritual and cultural center in Palestine, than to the establishment of a political Jewish state.

As a child, Buber had come into contact with the Hassidim in his grandfather's circle, and was impressed by their spirituality. He saw Hassidic life as a constant inward renewal — one continuous worship of God. This experience induced him to return to Poland in 1904 to study Hassidism at close range. At first he was stirred principally by its aesthetic aspect, by the wordless melodies of the Hassidim, their rapturous dances and their folklore. But before long, he became saturated with Hassidic principles, ideals and doctrines. This led him to compile collections of Hassidic tales and other works on Hassidism which gained for the movement the respectability that it had lacked in the West; in fact, it had been lit-

tle known in its true essence outside of Eastern Europe.

IN ADDITION to his numerous works on Hassidism, Buber, in the ensuing decades, edited several Jewish periodicals and contributed to philosophical and theological journals. With the distinguished Jewish thinker Franz Rosenzweig (1886-1929), he produced a monumental German translation of a number of books of the Hebrew Scriptures which has been highly successful in retaining the spirit and cadence of the original Hebrew. After Rosenzweig's death, Buber carried on the work alone.

From 1923 until the rise of Hitler, Buber served as Professor of Jewish Ethics and Religion at the University of Frankfurt, the first post of its kind in Germany. During the period of Nazi terror, his leadership was a guiding light and moral force in the spiritual battle of German Jewry against Nazism. When the Jews were expelled from the general schools, he helped to found new ones to accommodate them. Together with Leo Baeck he launched a network of adult Jewish schools which upheld the morale of the German Jews and enhanced their feeling of self-respect after they had been cast out of German cultural, social and economic life. He continued in this role until he was silenced by the Nazis in 1938. Then, at the age of sixty, he emigrated to Palestine, where he was appointed Professor of Social Philosophy at the Hebrew University. There he joined Judah Magnes in the small dissident *Ihud* or Unity Movement which before 1948 favored a bi-national state in Palestine and has since persistently advocated a program of Arab-Jewish amity.

In 1951 Buber retired from his academic duties; he later traveled to America and other countries, where he lectured at universities and theological seminaries. Though defended by some, he was violently criticized by others for accepting the Peace Prize of the German Book Trade in Frankfurt in 1953, and a year later, the Hansean Goethe Prize in Hamburg. To him these awards betokened the solidarity among all peoples in their struggle for a unified, common hu-

manity. Buber continued to write until his death in June 1965.

THE TRUE ZION

THE GERMS of Buber's doctrines are lodged in a variety of philosophical currents and schools, in the general mood of German Idealism and Romanticism, and in the mystical strains that entered German thought after that country's defeat in the First World War. Buber was also influenced by Kierkegaard's existentialism, Bergson's intuitionism, Dostoevsky's psychological outlook and Freud's psychoanalysis. But Hassidism, both in its mystic as well as in its existential approach, exerted a dominating influence upon him. To him, the Hassidic movement represented an attempt on the part of Diaspora Judaism to found a true and just society, based on religious principles.

Buber regarded the conventicles of Hassidim clustering about their *rebbe*s and united by a poignant sense of brotherhood, as model spiritual communities. He felt, however, that the chief reason for the failure of Hassidism to achieve a greater role in Judaism was its lack of a soil and territory of its own in which it could develop freely and naturally. Thus, Buber linked his religious ideas with the Zionist aim of establishing a Jewish homeland. Every people, he believed, has its own subconscious soul. The Jewish spirit will express itself most creatively only when it is united with its native land. That there is a close affinity between man's soul and the soil may be seen in the Hebraic concept of *Adamah*, meaning earth, which is related to the noun, *Adam*, or man. The Jewish soul has manifested itself in the past in prophetism, in Essenism, in early Christianity;¹ in contemporary times it is reflected in Hassidism and *Halutziut*, the efforts of the *Halutzim* or pioneers in rebuilding the Jewish homeland.

No revival in Judaism is possible, Buber believed, without the Hassidic zeal. The

Halutzim have captured the Hassidic fervor in their songs and dances. They have, moreover, also assumed Hassidism's lofty objectives in their endeavor to erect a social structure designed for true cooperative living. They attempted to achieve this in the various types of *Kibbutzim* (collectives) with which they have been experimenting. These settlements are miniatures of the just society which harbors within it the *Schechina*, the Divine Presence. Buber was not concerned with Jewish nationalism for its own sake, but rather with the creation of the true Zion, which represents "the holy marriage of a holy people with its holy land." In this way, he believed, the pious Hassid shares with the secular *Halutz*, the religious aspiration of establishing the kingdom of God on earth. This is what God expects of Israel and this is Israel's messianic goal and mission in the world.

LIFE AS DIALOGUE

THE CENTRAL FEATURE of Buber's semi-mystical, semi-rationalistic thought is his dialogical principle, based on the idea that "real life is meeting." This approach is to be found in the encounter of man with man or of man with God. This is the true aim of human existence. In Buber's view, the reality underlying the world is the vital dynamic relationship of a person to others, which stems from the social nature of man. The "I" withdrawn into its own ivory tower is of no consequence. One can grasp the meaning of "I" only when he reaches out to others. People display one of two attitudes, which Buber poetically describes by the primary words *I-Thou* or *I-It*. The two relationships may interchange in different situations.

The *I-Thou* concept designates the complete, direct, reciprocal relationship into which one person enters with another with his whole being. It is a voluntary, active, subject-to-subject affinity — a form of human fellowship in which both persons are on an equal plane, and bear a mutual responsibility to give freely and fully to each other in accordance with their unique pro-

¹Buber regarded Christianity in its early stages as a Jewish ideology which was later corrupted through the intrusion of alien elements.

clivities or endowments. The individual in such a give and take is influenced by two opposing attitudes, embodied in the notion that "for my sake was the world created," (San 4:5), commingled with the sentiment that one "is only dust and ashes," (Gen 18:27). One is to be self-assertive in this pattern of human intercourse, yet he must also retain a deep sense of humility.

The obligation to preserve one's own personality in this relationship is illustrated in the Hassidic folk tale of Rabbi Zusya who, towards the end of his days, fretted about the accounting he would be called upon to give in the afterlife. Recognizing his plight, his friends inquired of him, "Is it that you have not been a Moses throughout your lifetime that troubles you?" "No," the aged Zusya answered, "my concern is that I was not Zusya." In other words, the sage regretted that he had failed to live up to his own unique potentialities and that he had not been his true self.

The I-Thou bond has been exemplified in the ideal reciprocity that should exist between teacher and student where both learn from each other, or as Buber also suggests, in the psychiatric relationship. One's personality is fulfilled in this type of experience which makes him truly human. True ethical responsibility is founded on the attitude of love and friendship prevailing between the parties in such a communion rather than on external factors such as law or convention. The I-Thou dialogue may be spoken or silent, for thoughts too, may meet. The association depends largely on the attitude and intention of each of the parties to "establish a living mutual relation between them."²

The primary words I-It in contrast to I-Thou, connote the indirect relation of subject to object, of person to thing; it takes

place within a man and not between him and another. If this kind of communion is between people, it involves depersonalization. It suggests the detached attitude of the busy doctor or overloaded social worker towards a person who comes to him for professional assistance, and whom he regards as a "case" rather than as a fellow human being. It implies the kind of objective knowledge one seeks in science, in which the purpose is primarily to exploit, control or manipulate for his own ends. The tragedy in life is that we permit the I-It rather than the I-Thou relationship to dominate our relations with people.

THE ETERNAL THOU

AMONG HUMANS, the I-Thou relationship alternates of necessity with the I-It, since men do at times stand in an objective I-It relation to each other. There is, however, one permanent, Eternal and Infinite Thou — the force in the universe that is referred to as God. It is the Absolute, limitless Thou that permeates all the world, the Thou that can never be It — the Thou that may be addressed but not expressed. The Biblical idiom "I am that I am" (Ex 3:2) referring to Jehovah, should be rendered in the sense of "I am and remain present" and everlastingly so.

God is there in every situation. He is imageless and may appear in a different form at different times, but He is there, both in His encounters with man and in nature. If only man is ready to respond to Him with his whole being, God is not remote. He can be nearer to me than my "I". It is for us to perceive Him, and listen to Him and answer Him. This is not said in a mystical or supernatural sense, but rather as in Hassidism, which presumes that the *Schechina* or Divine presence of God is everywhere. He is in everything — He speaks to us in the ordinary, everyday events and episodes in life as well as in human history. In theology, the Deity may be transcendental and mysterious, but in this personalized relationship, "God standeth in the congregation of the godly" (Ps 82:1)

²In a limited sense, this concept may be applied to art or nature. One may be struck with awe by a landscape and give vent to the feelings it arouses within him. The landscape may be said to be speaking to him metaphorically. It merely affords him an experience, which though living and impressive, is only passive. It is the individual who projects his feelings to the object; but there is no active response or address on its part, and the bond is thus not complete.

in intimate contact with man. In mysticism, man seeks to be submerged in the Deity, but in Buber's neo-Hassidic or neo-mystical viewpoint man and the Deity are in need of each other and stand together in a common alliance on behalf of mankind and the world.

THE IDEA THAT GOD enters into every aspect of life is another way of affirming the Hassidic doctrine that there is no true separation between the sacred and the secular; or even the profane. Only *Kavanah*, one's inner intention, is essential to hallow an act — not ritual. To reach God, moreover, one is not to withdraw from the world³ as does the ascetic contemplating God in isolation. One should encounter God on earth, His laboratory of salvation. It is in the here and now that the Supreme Being joins man in a mutual endeavor to lift humanity to a higher state of sanctity. In this view, Buber differed radically from Søren Kierkegaard (1813-1855), the Danish existentialist philosopher and theologian, who believed that God speaks only to the Single One who retires from the affairs of life. But Buber, the neo-Hassid, maintains that "one cannot . . . have to do essentially with God if one does not have to do essentially with man."⁴

LOVE OF GOD

THE DUALITY in the I-Thou relationship is bridged into a harmony through the bond of love between the two individuals bearing this affinity. The concept of love referred to here is used in the sense employed in the Hebrew Bible in the ethical exhortation to "love thy neighbor as thyself" (Lev 19:18). This implies a sense of obligation to respect another's personality and dignity,

³*Kavanah*, from *Kivun*, lit. intention, direction or concentration. Kierkegaard for example advocated a complete abandonment to the Absolute, a doctrine which led him to the logical necessity of breaking off his engagement with the girl he loved. As a result, he was pursued by a sense of guilt throughout the last decade and a half of his short life.

⁴Martin Buber. *Hassidism and Modern Man*, edited and translated by Maurice Friedman. New York: Horizon Press, 1958, p. 233.

rather than the emotional sentiment of love. The latter, of course, cannot be ordained. In Judaism, the love of man is raised to the level of the love of God.

The same is true of Hassidism. Buber brings many examples from the sayings of the Tzaddikim to illustrate this doctrine. A Tzaddik once reminded a Hasid that the traditional *Siddur* or prayerbook prescribes the recitation of the ethical precept to love one's neighbor as oneself before prayer. Another Tzaddik pointed out that the injunction in the Bible to love one's neighbor ends with the phrase "I am the Lord" to indicate that God is present in a relationship in which human love prevails. There is also the saying of a Hassidic rebbe to the effect that whoever says that he loves God without loving man is telling a falsehood.⁵ The Seer of Lublin had declared that he who loves other Israelites acquires divine sparks which increase as he loves more of them. When he loves all of Israel, he attains the true love of the Almighty. The love of God is thus not complete without the love of man. To love the Deity alone is to love a solitary lonely God, the God of one's own soul, not the God of the Universe. The Baal Shem once explained the Golden Rule in this manner: as you love yourself with all your shortcomings, you must love your neighbor with all of his.⁶

REDEMPTION FROM EVIL

BUBER WAS PROFOUNDLY INFLUENCED by the Hassidic conception of man's purpose on earth which the Hassidim formulated in terms of Cabbalistic symbolism. Man is to be allied with the Divine in releasing the sacred sparks of the Schechina that are confined in all life and matter. Man is charged with the task of raising a segment of his environment to a higher rung of sanctity or perfection, and in so doing, he himself is lifted to a higher stage of spirituality. This implies that everything waits for sanctification. Moreover, there is

⁵Cf. I John 4:20.

⁶Martin Buber. *Hassidism*. New York: Philosophical Library, 1948, pp. 168-175.

nothing absolutely unholy or evil in itself, for what we regard as sin or evil is only the tension and turbulence caused by the onrushing sparks of divinity struggling for liberation. The divine sparks imprisoned in the *Klippah* or shell, the symbol of iniquity and sinfulness can be released and restored to God through *Teshuvah*, meaning a return (to God) or penitence. Everything and every thought of man can help to this end; everything and everyone can be redeemed.

The idea of *Teshuva*, "turning" or repentance in Judaism is a direct refutation of Paul's doctrine of original sin and forgiveness by means of divine grace and vicarious atonement through the death of Jesus. Judaism has always opposed a belief that sin is congenital, for that negates the idea of free will and free ethical choice (Dt 30:15; Abot 3:15). The Talmud maintains that one may follow the road he selects (M.K. 10b). One may be held in the grip of his own sin and not anyone else's (Pr 5:22). Buber explained his view of sin, *Teshuvah* and forgiveness in the following passage:

According to Jewish doctrine sin is the disturbing by man of the fundamental relationship between God and man, so that as a result man is no longer identical with the creature of God. Forgiveness is the restoration of the fundamental relationship by God after man through turning to Him is set again in the condition of this creatureliness. Turning, provided the individual exerts his whole soul to accomplish it, is not prevented by anything, not even the sin of the first men. . . . Man always begins again and again as God's creature, although henceforth under the burden of a humanity cast out from Paradise into the world and history. . . . That he sins belongs to his condition, that he turns back belongs to his holding his own in it. He sins as Adam sinned and not because Adam sinned. . . . Because the way of humanity ever begins again, no matter how far it has gone astray, the man who prays speaks the truth when, on waking every morning he says to God: "The soul which Thou has given me is pure". True, everyone sins, but everyone may turn back. "The gates are not closed" (Midrash Tehilim on Ps. LXV) or, as Jesus expressed it, "Knock and it shall be opened to you." God with-

holds nothing from him who turns back "unto God."⁷

JUDAISM, Buber further points out, does not see the holy and unholy, the good and the evil as a sharp dualism. The energy and impulse that generate the latter may, if properly directed, bring forth the former. Buber finds support for his opinion in Jewish sources. Human passion, he maintains, leads to sin only when it is not directed in a godly path. The *Yetzer Hara*, or evil inclination is merely "the elemental force which is the sole origin of the great human works, the holy included."⁸ According to tradition, the phrase "that it was very good" (Gen 1:31) is regarded as referring to the evil inclination. The injunction "and thou shalt love the Lord thy God with all thine heart and all thy soul" (Deut 6:5) is explained by the rabbis as referring to the two inclinations, the evil and the good. It is man, not God, that has made the so-called evil inclination, evil.

There is yet great corruption in the world; moreover, there has been no full redemption at any time or any where. For this reason, the Jew cannot accept the Christian idea that the Messiah has come. Then, too, there is no limit to holiness. The Biblical Korah was satisfied with the level of his people's sanctity and was, therefore, "extirpated" from his people (Nu 16:3). All peoples must strive for divinity and cooperate in a joint effort to redeem the world and establish the Kingdom of Heaven, the symbol of the fulfillment of God's justice on earth. Though in actuality, the attainment of this goal is hardly more than a Utopian vision "for the end of days" (Is 2:2), man must remain committed to it and strive to attain it.

GOD AND TORAH

MAN, ACCORDING TO BUBER, was created for the purpose of communicating with

⁷Martin Buber. *Two Types of Faith*. New York: Harper Torchbooks, 1951, p. 157-158.

⁸Martin Buber. "The Faith of Judaism" in *Israel and the World*. New York: Schocken Books, 1948, p. 17.

God. God entered the world because of man. The great contribution of the Hebrew religion is not the idea of monotheism but rather that "the real God is the God Who can be spoken to because He is the One Who speaks to man."⁹ The Jews are not the only people that carry on a dialogue with God but merely the group that concentrated on it most. The vast religious literature they produced evidences the extent to which they carried on the dialogue. The role of the Jews in it, moreover, is one of activism. This implies that the Jew feels free not only to engage in it, but his is the task to initiate it, though he cannot complete it. This activism is characteristic of Judaism, in which deeds not faith is the decisive factor.

Buber regards the Hebrew Scriptures as the record of the dialogue between God and Israel in the course of history. In the Bible, God is always the "I" Who reveals Himself not in His essence but in His relation to man. Man is the "Thou" whom God addresses, as is evidenced by the fact that the pronoun "thou" is the key word in the Decalogue. The Torah is neither literally infallible truth nor is it mere folk literature; it is both human and divine. It is actually one work, in the sense that one common central theme — the confrontation of a people with its God — unites all its diverse elements and components. The miracles in the Bible simply reflect the wonder of the Israelites at fateful episodes intervening in their history.

The Torah, as Buber sees it, is not to be observed as a distinctive, binding body of law, unless one believes it to be divinely ordained in the fundamentalist sense. The term Torah means instruction and refers essentially to God's instruction, direction or information. It is erroneous to render it as "law" as does the Greek original of the New Testament. The Hebrew noun *Moreh* connotes teacher (Job 36:22, Is 30:20) and Torah is the ever fresh, vital, living word or

teaching¹⁰ of God in His constant dialogue with man. This view of Torah, Buber concedes, involves a risk, but it is the risk of all who search for God. It is simpler, of course, to find shelter behind the law, but this is not the way of those who seek after truth.

Buber fails to recognize that Judaism is essentially a system of precepts, both ethical and ritual, embodied in law. He explains that the observance of Torah as law signifies a belief in a one-time revelation in the past rather than in the God of the dialogue Who speaks His Word dynamically to each of us out of the present. Buber rejects the objectification and freezing of Torah. Yet he criticizes Paul for his view that the law may be abrogated,¹¹ and replaced with a dogmatic faith, since the Law, Paul contends, could not be fully observed, and hence leads to frustration. Buber differs from Paul on the grounds for casting aside the Torah as Law, but the effect of the two views is very much the same.

GOD OF PAUL AND OF JUDAISM

PAUL, reared in a Hellenistically dominated milieu, envisaged a dualism of faith and law, grace and works. This gave rise to a dichotomy in which the principle of God's judgment is separated from the idea of His redemption; the first having presumably been visited upon the people before the crucifixion and resurrection, while the second followed it. This view contradicts the doctrine of God's love expounded by Jeremiah (2:1-4) and other prophets. Paul, accordingly, created two dominions and two gods in the world, an "unrestricted rule of wrath" and "a sphere of reconciliation." Buber, the Jew, of course could not countenance such a dualism, for to him "God is One and His Name is One." (Zech 14:9).

¹⁰*Two Types of Faith*. New York: Harper Torchbooks, 1961, p. 57ff.

¹¹"A man is not justified by the works of the Law, but by the faith of Jesus Christ." (Gal 2:16). Note the numerous passages in the New Testament disparaging the law, such as Gal 2:4,21; Rom 10:4. The Law, Paul maintained, is intended chiefly for criminals and sinners. (1 Tim 1:8ff).

⁹Martin Buber. *Hassidism*. New York: Philosophical Library, 1948, p. 96.

Jewish religiosity is based on the Biblical idea of *Emunah*,¹² a Hebrew term meaning faith, which alludes to man's faithfulness and trust in his relationship with God. The concept of *Emunah* also means that one who maintains a dialogue with the Divine Being can rely on a recurrent and renewed revelation for his guidance in the human enterprise, and does not need to abide by the vestiges of an ancient Scriptural code. Dependence on a rigid law is further objectionable since it relieves one of the responsibility for making a moral choice which admittedly involves a "holy insecurity" or uncertainty. Such conformity implies an acceptance of the Greek doctrine of *pistis*, or belief in the immutability and permanent validity of the Law.

This kind of outlook, too, is bound to obstruct the immediate and direct bond of communion of man with God. Rabbi Mendel of Kotsk, a prominent Hassidic teacher, has appositely said that one must not make an idol of even a precept of God. The truly pious Jew will rely on the spirit of Jewish tradition to point the way to new Jewish legislation and doctrine which a creative Jewry will evolve in its natural environment, on its own soil, in consonance with the needs of the times. Buber's position on this question offended the Orthodox segment of Jewry, who challenged it as antinomian, destructive of Jewish law, and a rebellion against the divine Torah.

JESUS AND JUDAISM

BUBER WAS ALSO CRITICIZED severely for his pro-Christian leanings. He saw Jesus as an outstanding figure in Jewish history, though he differed from the Christian viewpoint in a number of vital respects. Buber declared:

I firmly believe that the Jewish community, in the course of its renaissance, will recognize Jesus; and not merely ■ ■ ■ great figure in its religious history, but also in the organic context of ■ Messianic development extending over millenia, whose final goal is the Redemption of Israel and of the world. But I believe equally firmly that we will never recognize

Jesus as the Messiah Come, for this would contradict the deepest meaning of our Messianic Passion . . . In our view, redemption occurs forever, and none has yet occurred. Standing, bound and shackled, in the pillory of mankind, we demonstrate with the bloody body of our people, the unredeemedness of the world. For us there is no cause of Jesus; only the cause of God exists for us.¹³

Though an admirer of the great ethical personality of Jesus, Buber could not accept him as the Messiah. The Messiah is portrayed as a "hidden quiver" (Isa 49:9) which is what Jesus should have remained. It appears, however, that shortly before the crucifixion Jesus developed a "Messianic consciousness" which he imparted to his disciples. Had he remained a "hidden quiver", he might have been included among the Servants of the Lord (Isa 53), the Hebrew prophets. As ■ Messianic figure, he was challenged by the Jews, and soon became for them the first of a number of false Messiahs. Actually, Jesus had much in common with the prophets; like them, he subordinated ritual and ceremony to ethical precepts. Unlike Paul, however, he upheld the Law, declaring that "not one jot or tittle shall in any wise pass from the Law, till all be fulfilled." (Mt. 5:17).

Just as the Deity reveals Himself to man, He sometimes hides from him (Is 45:15), as is evidenced by the tragic plaint of Job and the anguished cry of the Psalmists; yet God hides only to reveal Himself in another manner. But He does not take on any specific form as is depicted in the Christian doctrine of Incarnation. It is true that Paul and John, not Jesus, propounded this idea, which also injected an intermediary between God and man, and made of Jesus the only "door of salvation" (John 10:9). These notions in themselves negate fundamental principles in Judaism; they represent, moreover, a shift from the Hebraic concept of *Emunah* or trust in a direct relationship with the One and Only to the Greek *pistis*, or the inherent faith in the truth of a proposition.¹⁴

¹³Quoted from Ernst Simon, *Martin Buber in Jewish Frontier* XV, February 1948, p. 26.

¹⁴*Ibid* p. 96ff.

¹²*Ibid*, p. 7-12, p. 57ff.

The God of the Bible is described as imageless (Deut 4:12). This, however, does not deter Buber from expressing his conception of God as the Absolute Person, to represent the encounter with Him as a loving Father. This is the relationship of the Hassid towards the Deity. In characterizing God in this manner, Buber is concerned not with the spiritual God of Judaism, but rather with the attitude envisaged in the Eternal "Thou" or the divine "I" of his "I-Thou" dialogue.

one may understand the personality of God as His act — it is, indeed, even permissible for the believer to believe that God became a person for love of Him, because in our human mode of existence the only reciprocal relation with us that exists is a personal one.¹⁵

Buber uses the anthropomorphic idiom — a symbol of the reality that man could comprehend. Yet even as such, it represents a paradox, for this term represents a limiting concept, while God suggests the idea of the Infinite. In respect to the question of the essence of God or similar theological problems, Buber "stands on the narrow ridge of uncertainty." In fact, these issues have no place in his religious existentialist outlook.

THE IDEAL COMMUNITY

THE JEWISH PEOPLE, Buber believes, has been chosen as the special instrument of God's redemption — an obligation and a burden, not a privilege. The Jews are particularly qualified to build the true society because they are endowed with a perspective of time and history,¹⁶ rather than space, as may be observed from the fact that Jews excel in music and not the plastic arts. They have given rise to the Messianic con-

ception which evidences an historical goal of social advancement. In evolving the Utopian society, righteous means must be employed. This is the reason, according to one Tzaddik, for the repetition of the word "righteousness" in the verse, "Justice, Justice shalt thou pursue" (Deut. 16:20); one mention signifying the means and the other the end. One who uses evil to produce the good is bound to destroy the good in the process. The doctrine of justice must apply to individuals as well as nations. Buber insisted also that the Jewish majority in the Jewish homeland should conduct itself in accordance with the principles of the prophetic ethics. It must live with the Arabs, not only next to them.

The ideal community is to be made up of those who can truly say "thou" to each other; for only such individuals "are capable of truly saying 'we' with one another." The genuine society consists of free men, each retaining his identity and selfhood. Such a group must not become a mass, a totalism that swallows up the individual, leaving him a mere abstraction. The proper balance must be struck between individualism and collectivism. "Individualism in the sense of isolation is bad, because it sees man only in relation to himself," says Buber, "but collectivism does not see man at all."

Buber's social ideal is therefore the small community, in which a man's individuality can be asserted. Israel has been effective in implementing this ideal in the *Kibbutz* or collective village organization that it has evolved in its homeland. In these settlements the I-Thou relation has not degenerated into the I-It. Israel may, therefore, yet serve as a model to other peoples in this regard. In fact, it is aiding other states, through its Afro-Asian program, to create a social structure based on economic justice, in which the I-It values will be fostered. In view of its geographic location on the crossroads between the East and West, the Jewish state may be in a position to influence both regions in this manner, and thus further the development of the overall world community.

¹⁵Martin Buber, "Religion and Ethics" in *Eclipse of God*, Tr. by Maurice S. Friedman et al New York: Harper Torchbooks, 1959, p. 126.

¹⁶Hess in his *Rome and Jerusalem* (Tenth Letter) has alluded to this trait in Judaism. Samson Raphael Hirsch also confirmed this characteristic in Judaism when he referred to the Jewish calendar as the religion of the Jew. This goal is sometimes illustrated by the example of the Jew living in a cold northern climate, building even there a *Succah* (booth) in commemoration of the sojourn of his ancestors in the desert over three thousand years ago. Thus a Jew hallows time.

BUBER'S INFLUENCE

Buber rendered a vital service to Western Jewry in unlocking for it the great spiritual treasures of Hassidism, its lore, its principles and its aesthetic appeal. His Hassidic writings are impressive, both because of their content and their magnificent style. They did much to bolster the respect of Western Jewry for the spiritual life and values of their down-trodden and unprogressive East European brethren. In consequence, the feeling of religious and cultural propinquity between these two sections of Jewry was strengthened.

In Germany, Buber exercised a profound impact on his generation through his books and numerous writings. He influenced many Jewish men of letters including Arnold Zweig, Max Brod and Franz Rosenzweig, and he contributed to the regeneration of an interest in Judaism among them. His popularity, however, was far greater in Central Europe than elsewhere. Buber's prestige in America has risen in the last decade and a half, owing to the translation of an increasing number of his works into English. However, in view partly of the organization and institutionalization of Jewish life and religious viewpoints in this country, his outlook on religion as a personal relationship has not taken root here. The fact, too, that he was not observant in the traditional sense, that he was charged with "flirting" with Christianity, that he idealized Hassidism and prophetic Judaism and subordinated the Halacha, have all been grounds for the opposition of Orthodox Jews generally. In Israel, where he lived

for over a quarter of a century, he was isolated from the main currents of his country's spiritual life, for he was neither a religionist in the conventional sense, nor a secularist. Buber's concept of religious life as a dialogue relation gained him many followers among outstanding Christian Protestant leaders, notably Karl Barth, Nicholas Berdyaev, Emil Brunner, Reinhold Niebuhr and Paul Tillich. Paul Tillich (1886-1965) once expressed the hope that Buber's existentialist I-Thou philosophy could be a powerful stimulus in reversing the victory of the "It" over the "Thou" and the "I" in present-day civilization. Buber's leading Catholic disciples included Gabriel Marcel, Theodore Steinbuechel, Ernest Michael and Karl Thieme.

It is significant that among the few papers found in the wreckage of the plane in which the late Dag Hammarskjöld, Secretary General of the United Nations, met his death, there was a copy of Buber's *I and Thou*, and a number of scattered pages of Hammarskjöld's Swedish translation of that work. The Secretary General had visited Buber and read his works and had been inspired by him. What Buber and Hammarskjöld had in common was the aspiration for an ennobled humanity in which the Schechina or Divine Presence shall dwell. Through Buber the doctrines and principles emanating from Hassidic and other Jewish sources have reached out beyond the Jewish group into the Christian world. His impact on religious thought is such that no liberal religious thinker could venture to overlook his approach and his teachings.

LEARNING TO MAKE DECISIONS

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an object of idolatry. Learning to make moral decisions seems to demand a recognition, even if it is not an altogether explicit one, of this finitude of the law, from a very early age. That, from a new morality per-

spective, is the task of moral education: *to relate our children meaningfully to that value, ideal, or God, which stands above and beyond all rules.* Then their decision-making will become truly *theirs*.

Religion in Public Education:

SOME PROBLEMS IN POLITICAL SOCIOLOGY

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FOR THE PAST SEVERAL YEARS a great deal of national attention has been given to the role played by religion in public education. The discussion has been centered on the decisions rendered by the United States Supreme Court in two landmark cases, *Engle v. Vitale* (1962) and *School District of Abington Township, Pennsylvania v. Schempp* (1963). While this discussion has been illuminating and valuable, much of it has dealt with the abstract legal questions raised by the Court's interpretation of the First Amendment. The political scientist and the lawyer have contributed a great deal to our understanding of the complexities of the constitutional questions through their learned discussions of the free exercise and establishment clauses. However, our attention has been diverted from the operational difficulties experienced by school administrators and community leaders when they attempt to adopt policies and to make recommendations which would implement constitutional theory in their communities. We tend to view the issues in terms of the cases which receive broad national attention and to forget that hundreds of communities must find operational solutions to conflicts over religion and public education every year and that these solutions must make sense in terms of the social composition of the community as well as in terms of the constitutional guarantees of religious liberty.

It is necessary to make at least one important assumption before continuing any discussion of community conflicts over the role of religion in public education. We must assume that these conflicts represent a legitimate disagreement between community groups over a matter of public policy.

Because of the emphasis on court cases in public discussion of the issue, it has become fashionable in some circles to view these conflicts as the product of pressure group activity directed from outside the community. It is clearly demonstrable that at least some of the conflicts are real in the sense that they are the result of tensions and pressures within the community rather than the result of outside group activity.¹ Once this assumption has been made, it is legitimate to ask some questions concerning these conflicts. Why do they occur in certain communities? Why do they occur when they occur? Why do they take the form that they take?

I.

ONE FACTOR has been frequently mentioned in attempts to answer these questions. It is with this factor that this essay hopes primarily to deal. Investigators have identified ecological change as an important factor in most controversies over the place of religion in public education. One group has stated that

Population shifts, such as the formerly strongly Protestant town on the fringes of a metropolitan area which has now received a considerable influx of Roman Catholic and Jewish newcomers, tend to highlight and sharpen the potential controversy. Sometimes the "old" semi-rural community objects to the newcomers and the issue of religion in public education is a convenient handle to grasp through which to express resentment,

¹John H. Baker, *Church and State in New Jersey Public Education*, unpublished doctoral dissertation, Princeton University, Princeton, New Jersey, 1961, *passim*. See especially pp. 53-60, 61-64, 68-84, Ch. IV, and pp. 219-223.

opposition, and a determination to resist a change in a "way of life." A power struggle with political overtones may often be involved; one community was mentioned in which many Protestants were disturbed about Jews and Catholics gaining too much strength in town, particularly on the School Board.²

The thesis expressed by such groups is that the changing social environment brought about, at least in part, by the metropolitan explosion and the flight to the suburbs has changed the context in which political decisions about school prayers, Christmas pageants, baccalaureate services, etc. are made.

It can be easily shown that the Roman Catholic and Jewish populations in this country have traditionally been concentrated in the large urban centers and that small towns on the urban fringe that now constitute the suburbs have traditionally been Protestant. It is equally easy to demonstrate that the aforementioned shift in population is occurring and that there is a concomitant shift in the proportion of the suburban population of Catholic and Jewish background.³ However, these data do not offer a clear indication of the probable location and character of disputes over the role of religion in public education. Other factors tend to militate against overt clashes between traditional Protestant majorities and new Catholic and Jewish minorities in the suburbs.

IN THE FIRST PLACE it is not possible to consider the Catholic and Jewish position on this issue concurrently. There does not seem to be a coherent American Catholic position on the issues which might be adopted by the suburban Catholic. One influential Catholic writer finds such problems essentially insoluble and predicts a growing secularization of the public schools and an increased enrollment in sectarian

schools on the part of those children whose parents desire a moral education for them.⁴ Another writer adopts a quite different point of view, one which recommends a greater role for public education in meeting "the spiritual needs of a religious people."⁵ The absence of an official position leads to Church policies that vary from parish to parish and from diocese to diocese. Even when a clear policy does exist at the parish level, it is difficult for the suburban priest to exercise the kind of leadership which many non-Catholics have come to identify with the Church's position on social and political as well as theological questions.

... the social relationship between the clergy and the laity is changing as an inevitable result of the changing social structure of the world the American Catholic lives in. As one priest-sociologist has observed, from the social viewpoint the pastor can no longer afford to be the unquestioned ruler, but now must, if he wishes to be effective, play the role of a quarterback who calls the signals and then cooperates with the rest of the team in the execution of the play.⁶

When one combines these facts with a certain amount of doctrinal identity between Protestants and Catholics on such questions as prayers, holidays, and Scriptural sources for moral guidance, one can see little basis for conflict between the two populations on this issue. [This, of course, says nothing about potential conflicts over the question of public aid to parochial schools which might arise in the suburbs.]

II.

THE JEWISH COMMUNITY, however, is quite different in this respect. Although there is no religious hierarchy which might issue a statement representing the Jewish position on this issue, the statements of many national Jewish organizations appear to reflect a fairly consistent approach to the

²Hans B. C. Spiegel (ed.), *Community Conflict Arising from Religious Controversy Related to the Public Schools*, Community Tensions Center, Springfield College, Springfield, Mass., 1959, p. 2.

³See for example *Churches and Church Membership in the United States*, National Council of the Churches of Christ in the U.S.A., N.Y., for the last decade and the *American Jewish Yearbook*, American Jewish Committee, N.Y., and the Jewish Publications Society of America, Phila., for the same period.

⁴Neil G. McCluskey, S.J., *Public Schools and Moral Education*, Columbia University Press, N.Y., 1958, *passim*. See especially pp. 261-275.

⁵John Courtney Murray, S.J., *We Hold These Truths*, Sheed and Ward, N.Y., 1960, p. 153.

⁶Andrew M. Greeley, *The Church and the Suburbs*, Sheed and Ward, N.Y., 1959, p. 55.

problem. Such organizations as the American Jewish Congress, the American Jewish Committee, and the Anti-Defamation League have issued statements which clearly place their organizations in opposition to the conduct of religious observances in the process of public education.⁷ These organizations, operating through a network of local and regional organizations, are relatively successful in making their position known to the American Jewish community at large. While there is obviously no requirement that individual Jews or Jewish communities accept the positions taken by these organizations, their efforts do provide a central position with which Jews may identify if they wish.

One might legitimately ask why conflicts should arise between the Jewish minority and the Christian majority only after migration to a suburban environment. A general explanation has been offered for the absence of conflict in the old urban environment. In speaking of the concentration of Jews in large urban areas, two prominent students of Jewish sociology and ecology have said, "Not only is the population considerable, but it is concentrated in neighborhoods where Jews constitute a majority. In such cities Jewish communal facilities are both extensive and visible, and the general urban culture is modified by the presence of a Jewish sub-culture."⁸ Students of the problem generally feel that this numerical majority within the neighborhood and this sub-culture tend to militate against the presence

of religious practices in the public schools which might prove objectionable to the Jewish community.⁹ It is clearly intended that one draw quite the opposite conclusion about the Jewish community in the small-town or suburban environment. That is to say that one would expect to find a diffusion of the Jewish population throughout the community and a lack of a clearly discernible sub-culture. It is, therefore, not unusual for a Protestant suburban community to be totally unaware of the development of a conflict until it has burst upon the community leadership.

III.

HOWEVER, some of the very factors which might encourage the development of community conflict also help to discourage it. One of the factors which affects most seriously the behavior of the small-town Jew is the fact of close association with the Gentile majority. Regardless of the size, absolute or relative, of the Jewish community in a small town, the patterns of small-town living result in a mixture which requires the Jews to associate with Gentiles in a good number if not most of their social activities. The Gentiles are generally willing and eager to accept the Jews in community life as long as these Jews fit the pattern and do not change this life in any important respect. The result of this situation is that "For all his acceptance, the small-town Jew seldom gets beyond the feeling that he should be most careful to avoid anything that might make him conspicuous or expose him to criticism."¹⁰

Jews living in small towns and in middle-sized communities also share an extension of the problem mentioned above. "Jews may fear that identification with partisan causes conflicts with their professional

⁷*American Jewish Congress Position on Saying of Grace in Public Schools of New Jersey*, Newark, American Jewish Congress, New Jersey Regional Office, 1957, ditto; *Discussion Guide on Raising Jewish Children*, New York, Commission on Community Interrelations of the American Jewish Congress, 1954, mimeo; *Religion in Public Education: A Statement of Views*, New York, American Jewish Committee, 1957; Philip Jacobson, *Religion in Public Education: A Guide for Discussion*, New York, American Jewish Committee, Institute of Human Relations, 1960 are but a few of the many examples of such statements.

⁸Joseph Greenblum and Marshall Sklare, "The Attitude of the Small-Town Jew Toward his Community", in Marshall Sklare (ed.), *The Jews: Social Patterns of an American Group*, The Free Press, Glencoe, Ill., 1958, p. 288.

⁹Milton Tucker, Chairman of the Action Committee of the Teaneck (N.J.) Jewish Community Council, Interview 3/25/61 and Sam Brown, Executive Director, N. J., State Region, American Jewish Congress, Interview, 11/15/60.

¹⁰Lee J. Levinger, "The Disappearing Small-Town Jew", *Commentary*, August, 1952, pp. 157-63.

standing or their business interests."¹¹ These two groups of Jews share this problem by virtue of the fact that they share the same minority religious status and the same occupational structure and the fact that the size of their community renders them vulnerable to close observation by the majority. It is not enough, however, for each individual Jew in these situations to render himself inconspicuous.

Partly because of in-groups ties that give Jews a feeling of psychological unity with other Jews and partly because many Jews perceive the majority group as having prejudiced misconceptions about the Jewish group, the attitude grows that unseemly behavior by one member of the Jewish community reflects badly on all members of the Jewish community.¹²

This phenomenon is not really unusual or even limited to Jewish groups.

The sensitivity in regard to the conduct of other members of a group is but an expression of a fundamental fact of groups life, namely, interdependence of fate. It is revealing that Jews who claim to be free of Jewish ties still frequently show a great sensitivity.¹³

The result of these fears concerning damage to standing in the community and concerning the conduct of other Jews are significant with regard to the possibility of Jewish protest about religion in public education. In some cases, situations develop in which

... we find the rather paradoxical phenomenon of what one might call the "leader from the periphery." Instead of having a group led by people who are proud of the group, who wish to stay in it and to promote it, we see minority leaders who are lukewarm toward the group, who may, under a thin cover of loyalty, be fundamentally eager to leave the group, or who try to use their power outright

for acts of negative chauvinism. Having achieved a relatively satisfactory status among non-Jews, these individuals are chiefly concerned with maintaining the status quo and so try to soft-pedal any action which might arouse the attention of the non-Jew.¹⁴

A POSSIBLE ILLUSTRATION of the operation of these phenomena may be found in the controversy which surrounded the repetition of a prayer and the singing of Christmas and Hanukah songs in the schools of Freehold, New Jersey.¹⁵ A complaint was initiated by an ethnic Jew who took no part in the life of the Jewish religious community. The predominantly Protestant citizens of this small community of 9,000 rallied to support their traditional religious practices in the public schools. The reaction of the Jewish community, however, is what interests us here. Within a week of the time that the first complaint was lodged with the Board of Education, two leaders of the Jewish community issued public statements supporting the religious practices in question.¹⁶ These men, the commander of the local post of the Jewish War Veterans and the president of the local synagogue, were supporting practices which had been loudly condemned by most national Jewish organizations. The local rabbi hastened to point out privately that these gentlemen were in no way authorized to speak for the whole Jewish community. The rabbi himself supported the traditional position that such activities had no place in the schools and felt that many of his congregation agreed with him. On the other hand, he indicated that in small communities Jews generally felt it best not to raise such questions.¹⁷

The effect of this leadership phenomenon is to reduce certain of the overt manifestations of the pressures created by the movement of Jewish minorities into Protestant suburban areas. The school superin-

¹¹John P. Dean, "Jewish Participation in the Life of Middle-Sized American Communities", in Marshall Sklare (ed.), *The Jews: Social Patterns of an American Group*, The Free Press, Glencoe, Ill., 1958, p. 307. The author here refers to political party activity, but the principle would seem to be logically valid for such issues as religion in the schools as well.

¹²*Ibid.*, p. 319.

¹³Kurt Lewin, *Resolving Social Conflicts*, Harper and Brothers, N.Y., 1948, p. 190.

¹⁴*Ibid.*, p. 319.

¹⁵For a more complete chronology of the controversy see Baker, *op. cit.* pp. 68-84.

¹⁶"New Backing for Board on School Grace Issue", *Freehold Transcript*, Feb. 18, 1960, p. 1.

¹⁷Louis M. Tuchman, Rabbi of the Congregation Agudath Achim, Freehold, N. J., Interview 11/14/60.

tendents, school boards, and other governmental agencies are spared the unpleasantness of a direct political confrontation on the issue of religion in public education. However, the pressures still exist. If the Jewish community is unable to release them through direct expression of opinion on relevant issue because of its "peripheral" leadership, it seems possible that it will release them elsewhere when they become too strong to contain. The problem with this, of course, is that the political decision-maker is faced with a task similar to that of the psychologist. He must find the "real" source of community dissatisfaction when that source may only be found in an issue other than the one at hand. In the absence of analytical techniques similar to those of the psychiatrist or psychologist, the politician must learn to recognize those pressures which might be rendered latent by "peripheral" leadership and to seek their relief even at the risk of "borrowing trouble."

ANOTHER FACTOR which seems to affect community behavior is the degree to which the particular community is organized. It has been found that minimal minority organization is one of the factors which leads to eventual disaffection with the Jewish community.¹⁸ For example, in those communities in which Jewish organization is minimal the degree of disaffection is likely to be strong enough to produce an indifferent attitude toward the Jewish position on religion in the schools or, in extreme cases, to produce support for the contrary position generally espoused by Christians only. One expert cited the lack of Jewish support for the protesting parent in the Freehold controversy mentioned above as the result of poor Jewish community organization.¹⁹ When such men speak of poor organization, they do not, of course, refer to the activities of the synagogues themselves but to those organizations whose major purpose might be to deal with the problem of getting along with other religious groups in the commu-

nity. In some cases, this function is assumed by satellite organizations of the synagogue. In the majority of cases, however, where such organizations exist, they take the form of a Jewish community council which operates across the theological divisions within the Jewish community.

The Jewish community council represents a method which is becoming increasingly prevalent in Jewish communities for dealing with the problem of religion in the public schools. Such organizations as the American Jewish Committee, The Anti-Defamation League of B'nai B'rith, and the National Community Relations Advisory Council advocate the use of such organizations to achieve the ends of the Jewish community with the least possible damage to the relationship of this community with the religious majority.²⁰ The inference seems to be that such councils, when properly run and properly used, tend to decrease the intensity of Christian opposition to the Jewish position and tend to provide little fuel as possible for the fires of anti-semitism. These councils operate within the broad policy outlines provided by the national Jewish organizations, but they are able to tailor their approach to the peculiar circumstances within their community.

An example drawn from Teaneck, New Jersey will serve to illustrate the way in which such community councils mold the character of community conflict. In the decade between 1950 and 1960 the Jewish population of Teaneck grew with amazing speed from 8.9 per cent of the total to 23.8 per cent of the total.²¹ Such a phenomenal increase could not help but create the sort of social pressures which we have been discussing here especially in view of the prac-

²⁰Brant Coopersmith, Former Director of N.J. Chapter of Anti-Defamation League, Interview, 4/18/61 and Sidney Kellner, N.J. Office of American Jewish Committee, Interview, 10/25/60.

²¹These figures were calculated from U.S. Census data for 1950 and 1960 and from Alvin Chenkin, "Jewish Population in the United States, 1959" in Fine & Himmelfarb (eds.), *American Jewish Yearbook*, Vol. 61, 1960, p. 6 and Ben B. Seligman, "Jewish Population Estimates of United States Communities", In Fine & Sloan (eds.), *American Jewish Yearbook*, Vol. 52, 1951, p. 19.

¹⁸Greenblum and Sklare, *op. cit.*, p. 302.

¹⁹Anonymous leader of a Jewish Community Council, Interview, 11/18/60. Name withheld by request.

tice of including religious observances in the programs of the public schools in Teaneck. It was not surprising that, in 1954, the Jewish community began to complain of these practices and to seek their elimination from the public schools. The Jewish community decided to create a council to handle problems of their relationship with the rest of the city, a council consisting of representatives from each Jewish organization in Teaneck: the synagogues, Hadassah, American Jewish Congress, B'nai B'rith, the Jewish War Veterans, etc. From 1954 until 1957 the Council worked to develop a position on religion in public education which was acceptable to its constituent members. It then appointed a small action committee to negotiate with the Board of Education and the Superintendent of Schools. Since it did not achieve success in protracted negotiations with these officials between 1957 and 1960, the Council also sought to include the Protestant Ministerial Council in its efforts.²² The result was a continuing effort to seek a solution to a difficult social problem. The pressures created in part by changing population problems found an outlet which gave some hope of political satisfaction, but the control provided by the organization of the Jewish community prevented the conflict from getting out of hand.

A FINAL QUALIFICATION needs to be added to that theory which explains conflict over religion in public education through reference to changing population patterns. There are many communities which have experienced the population shift, which have excellent Jewish community leadership and organization, and which still have experienced no conflict. The towns of Flemington and Bradley Beach in New Jersey experienced a greater increase in the percentage of Jewish population in the decade between 1950 and 1960 than any other New Jersey communities, but there has been no evidence of conflict in either community.

²²The information about these efforts was obtained from Milton Tucker, Chairman of the Action Committee of the Teaneck Jewish Community Council, in an interview on March 25, 1961.

This is due primarily to the attitude of the Christians in these towns toward religion in the public schools. Neither community indulges in any practices which might be termed objectionable by its Jewish citizens. Communities such as these may have eliminated religious practices from the public schools recently in an effort to comply with the spirit and letter of recent interpretations of state law, state constitutions, and the First Amendment to the U.S. Constitution. However, in many cases the removal antedates court decisions and reflects basic changes in modern Protestant attitudes in some communities.

IV.

IN SUMMARY, one might expect to find conflict over religion in public education in those communities in which

1. The Protestant majority has maintained traditional religious observances and exercises in the public schools.
2. There has been a substantial influx of urban Jews seeking a new home in the suburbs.
3. The Jewish community is well-organized and is guided by leaders devoted to the goals of that community rather than to the goals of middle-class Protestantism.

In addition, one might expect a conflict which is less severe and totally disruptive of community life in those towns in which the organized Jewish community is devoted to the type of civic action espoused by the community council. While many of these factors may seem obvious, school administrators, members of boards of education, and private citizens continue to react with surprise and horror when their community is faced with such a problem. "Why did it happen here?" "We've never had any trouble before." This question and the following statement can be heard in hundreds of communities across the country. They are all too often followed by mutterings about conspiracy on the part of some leftist group

(continued on page 254)

The General Philosophy Curriculum in Catholic Colleges: A Challenge to Change!

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BY AND LARGE, the courses offered in the general philosophy curriculum of Catholic colleges in the United States may be labeled "Thomistic". Yet the specific meaning of "Thomism" is extremely difficult to pin down and define. Generally speaking, it implies a system of philosophy which arose within the theological framework developed by St. Thomas in the thirteenth century. Strictly, it would be inaccurate to insist that Thomism is either a philosophy pure and simple, or, for that matter, a theology pure and simple. The peculiar fact seems to be that Thomism is a combination of both philosophical and theological elements.

Anton Pegis, the great historian of medieval philosophy, unabashedly terms scholasticism in general, and Thomism in particular, a "doctrinal shadow" of Catholic theology. Because of its close relationship to Catholic theology, many philosophers are suspicious, if not outright convinced, that "Thomistic" philosophy is philosophy in name only. In reality, they see it as a "high brow" Christian apologetics. But this is a matter which demands separate treatment elsewhere. Our present concern is Thomism and the general philosophy curriculum in Catholic colleges.

Although many may be shocked, I think it is accurate to state that for the most part, in Europe, what Americans understand as "Thomism" is either dead or at least dying on the vine. Whether for better or for ill, it is being ignored in most of the leading intellectual centers of that continent. Although not actually replacing it, existentialism and phenomenology are being studied more seriously. Since only so much water can be wrung out of an old garment, innovators of these new movements charge, we

are obliged to look in other directions for new philosophical attire, better suited to the needs of contemporary man. Their attitude toward "Thomism" is not one of disrespect, but of reverence for an *ancien regime*, which though magnificent and relevant to its own day, nonetheless has serious shortcomings for the ecumenical era. It would prove interesting to explore the validity of this charge. However, the brevity of this paper makes it impossible to do so here. Suffice it to state that such an attitude does exist — at least in Europe.

IN OUR OWN COUNTRY, while such an attitude is beginning to infiltrate the East, it has barely touched the Midwest or the West. It is safe to assert that regarding Thomism, American Catholic philosophers and administrators are again "more Roman than the Romans." "Thomism" remains the leading philosophy taught in our Catholic colleges. But it is not a philosophy taught anywhere *except* in Catholic institutions (unless from a historical perspective only). Many feel that Thomism remains alive in this country, more because of intra-venous feedings administered to it by ecclesiastical policies, than by its own ability to nourish itself. (Canon 1366 of the Code of Canon Law exemplifies this policy. The canon states in effect that rational philosophy should be taught according to the method, doctrine, and principles of St. Thomas.)

If this charge is true, one can speculate on how long Thomism can continue in its present form. It is most difficult to make a prediction here. Yet the empirical fact is that anything organic *must* change, if it is to remain viable — to say nothing of making further growth and advance. The absence and even the resistance to such change

is a sure sign that if decay has not set in, then petrification has.

To some extent, "Thomistic" philosophy has been shielded from the cruel environment of the outside world by its close relationship to theology. Indeed, this is so true that many feel an attack upon Thomistic philosophy is nothing less than an attack upon the Church herself. Accordingly, "defenders of the Faith" take all appropriate (and sometimes inappropriate) means to meet the challenge. Now the aegis and mantle of theology may well be a protective device for philosophy. Yet we must take care that it does not kill, smother, or even diminish the natural philosophical spirit. This spirit, I suggest, must be fed from *many* springs, one of which, but only one, is the fount of theology.

Today, the close alliance of "Thomistic" philosophy to theology has given rise to a most unusual phenomenon. That phenomenon is this: currently, philosophy in Catholic colleges in the U.S. appears to be more interested in holding down the fort of traditional theology, than theology itself is interested in doing. For the latter discipline has explored unhesitatingly the wares of the "new theology" of Scripture Study and of Liturgy. And it likes what it has sampled!

The reason is abundantly clear, for at last theology has come into contact with the "Living Word". The moral for philosophy should be equally obvious. Unless philosophy is careful, it may well be left holding the bag containing the old trophies of bygone philosophy and theology, while the latter has sallied forth to gain new accolades. If things continue as they have, these new victories will be won, not by Americans, but by Europeans such as Congar, Kung, Danielou, Schillebeeckx, LuBac and the Rahners. The ages bears witness to the unfortunate fact that the American mentality in philosophy and theology grew up too rapidly from childhood to old age. It thereby missed much of that philosophical and theological *joie de vivre* of youthful, but not young — of mature, but not senile — thinking.

THESE ABOVE ATTITUDES are currently reflected in the general philosophy curriculum of Catholic colleges. Frankly, that curriculum is but a carryover and duplicate of the seminary tradition in philosophy — a tradition in which philosophy's main role was that of a handmaid to theology. Now, what is suitable for the seminarian is not necessarily suitable for a program designed to educate the layman. Obviously, since their apostolates are not the same, their reasons for studying philosophy are not the same. Yet patent as this may be, until recently there has been a dearth of serious thinking along the lines of reshaping the philosophy curriculum in Catholic colleges. Consequently, there has been relatively little growth in the general philosophy curriculum. The same old pattern prevails and is easily recognizable, despite the fact that the name for certain courses has been changed. For example: Rational Psychology, The Philosophy of Animate Nature, The Philosophy of Man, Philosophical Psychology, and Philosophical Anthropology are one and the same course, despite their different titles. The case of *old* wine in *new* bottles is here very much in evidence!

Another of the factors contributing at least obliquely to this state of affairs is that Philosophy professors (lay and clerical) in the Catholic colleges are under few particular pressures to re-think their courses. For most of the professors, students are and will continue to be a captive audience. Like civil service, the hallowed place philosophy possesses in Catholic colleges practically defies challenge for a reduction or overhaul of courses. The person to argue for such a change is immediately rendered suspect — he must be weak in his religion, he must be uneducated, etc.! The very philosophers who want to stress their independence in philosophy from theology and religion, are the same ones who cry out on these occasions that such action would weaken the "Catholicity" of the college. Sounder arguments can easily be given for retaining the deservedly revered place of philosophy in the liberal arts curriculum. Yet almost

never is the appeal made to such arguments — the other invalid “line” is a handier authoritative club which can be counted upon to subdue any and all opponents.

SUCH CONDITIONS can breed only uninspired teaching of philosophy. The lay Professor understandably is often fearful of being *avant-garde*, for he might offend his more conservative clerical superiors. Many of the clergy and religious have few concrete incentives to become better teachers. Competition and the subsequent rooting out of the inferior — a process that has been the lifeblood of U.S. industry — is rarely found among Philosophy professors. They know that regardless of the quality of their instruction, they are certain to have plenty of students the next year and the next and the next. “Deadwood” professors, as can be attested to by any college administrator, are next to impossible to remove. Since no administrator can work *through* them, he must work *around* them.

At best, most of the current presentations of philosophy amount to serving up a pre-digested pabulum which is highly unpalatable — especially to those carnivorous students who have tasted more nourishing diets. At worst, some professors are like the runner carrying the “message to Garcia,” never themselves knowing what is in the packet. In a doctrinaire program, they are simply reduced to the role of newspaper journalists — reporting the news! And it is generally stale news at that!

A word of caution is in order at this point. These statements should not be interpreted as a boost for the philosophical undertones which often prevail in non-Catholic colleges and universities. These others are worse off than we. Their common un-philosophy of secularism should not be our concern, except perhaps in a negative way. Let them solve their own problems, which are admittedly more serious than ours. But it can only be declared unfortunate that such a condition tends to placate us and render us most complacent — for complacency never brooks any criticism of one’s own shortcomings.

CERTAINLY there is something strange in the philosophy curricula of the Catholic and the non-Catholic college when two different Graduate Record Examinations are given for majors in this subject. To my knowledge, this is the only subject in which two different examinations are given for majors — one in Philosophy (for the non-Catholic major), and one in Scholastic Philosophy, (for the Catholic major). From this would it be permissible to infer that Scholastic philosophy is not philosophy? I do not think so, but the objection must be met.

As I see it, the aim of the general philosophy program should be one which enables us to recognize in man the paradox both of his fundamental aloneness and his naturally social character. We should attempt to develop in the student the ability to engage in interpersonal relationships and to mix freely, feeling fully at ease, in a diversity of philosophical environs. We should assist the student in acquiring a critical power for thinking and reflexive analysis. We should demand that he examine each philosophical position and problem on its own merits, realizing simultaneously both his own limitations and those of the philosopher under investigation.

What the above necessitates is a greater measure of freedom from the standard syllabus for the professor. The syllabus is simply the old scholastic manual dressed up in modern clothes. Essentially, it is a mail-order suit. Seldom does it fit well.

MORE ESPECIALLY, I am looking for a humanistic, rather than a scientific approach to philosophy in the general curriculum. I seek a philosophizing *with* the student, instead of a lecturing *at* the student. This philosophizing is one which commences with *student’s* own concrete experiences — not with the *professor’s* abstract notion of “being.” I also envisage for general philosophy courses, a classroom situation in which the professor and student can move easily from Socrates to Sartre, from Plato to Planck and from Aristotle to Ayer — all in the same class. For despite the immense gap in centuries between these men,

all are contemporary, insofar as they are dealing with similar problems and ideas.

Are these aspirations for a new general curriculum in philosophy nothing more than pipe dreams? This is what many will charge. They will reply that it is impossible to do what is proposed. They will say that one cannot expect the young mind of the student to grasp the thorny and tortuous paths of philosophy in its primary sources — that it is better to give a catechetical approach. Thus, later, when the student does mature (presumably when he has *left* college) he will reflect on what he once learned, but at that time was unable to appreciate. Many will *say* this! And admittedly, there are some cogent reasons for adopting such an attitude. Yet on the basis of fifteen years of teaching college philosophy, I charge that essentially these are the excuses of the person who is unwittingly a *cynic*! Even if we *think* we know what *can't* be done in general philosophy courses, we will never *know* what *can* be accomplished, unless we try it.

It appears to me that present trends are nearly all favorable. A sign of this is that ideas such as these may be discussed openly

today. This never could have been done even twenty-five years ago. And what is more, such ideas are being given serious consideration. Indeed, many of the smaller Catholic colleges and some of the larger Catholic universities (of which DePaul is one) are quietly preparing, and some actually instigating their own "Copernican Revolution".

The schema on the teaching of philosophy passed at Vatican II, will give immeasurable impetus to curricular changes in philosophy. It contains seeds for a new "Catholic attitude" in and toward philosophy. It suggests that rapport be established with many philosophies, especially those of great import in one's own country. The document suggests a trend toward more philosophical open-mindedness and a grappling, no longer with the ghosts of the past, but with the issues relevant to the contemporary scene.

The need to update and rethink philosophy curricula is the challenge of the day for Catholic educators. It is one they cannot afford to ignore. In the final analysis, the philosophy curricula which Catholic institutions offer is one of their main reasons for being in business.

RELIGION IN PUBLIC EDUCATION

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whose basic support lies outside the community. The simple fact is that many of these problems are generated by social forces operating within the community. The

problems must be solved within the community by decision-makers who are able to apply their knowledge of politics and sociology wisely and dispassionately.

Christian Education: INSTRUCTION OR NURTURE

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NEW STIRRINGS in religious education form a protest concerning the breadth covered by the field. With specific reference to the work of the church school and the curriculum through which its work is accomplished, the charge is made that by spreading out widely, little is accomplished with thoroughness. It is good to have this statement made, and to analyze what is meant by the terms we use. It can be helpful to ask what we think we want to accomplish and what it is necessary to accomplish. It is important to look at the work of the church school in relation to the teaching function of the church.

Three terms will be the focus of our present attention: instruction, education, and nurture. Finally the use of the term "work of the Holy Spirit" will be explored with reference to religious education. Whatever is said will be only a beginning. Others must continue the discussion.

INSTRUCTION

INSTRUCTION comes from the Latin *instruere*, meaning "to build," "establish." The word "structure", a building, comes from the same root. Instruction deals with facts and meanings in order to give the learner information and understanding. It is a way of teaching the what and the how. Instruction in this sense has always been found somewhere in the church's teaching function.

Religious instruction would consist in giving the learner a knowledge of the material in the Bible, the history of the church, and basic Christian doctrine. This is a task which the weekly period of religious instruction should be well-fitted to accomplish, limited in time, in space, and often in the preparation done by its teachers.

No teacher with a concern for learning

would equate memorization with instruction. "Imparting knowledge" must include more than this. First there must be meaning. Who determines the meaning? Is it the teacher, the writer of the material (through the editor), the parish clergyman? How simply is meaning to be conveyed? As the learner advances in years, there are two needs before the curriculum planner: to add material, and to deepen its meaning.

This is more complicated than giving knowledge or information. It requires that the teacher see a pattern in knowledge, the movement in history, and the reason for doctrine. He must have understanding, and see meaning. These are not memorized; they must be grasped inwardly. Even an agreed-upon interpretation can be meaningless to both teacher and learner. Anyone who has tried to "teach" the Christian understanding of God as Trinity, or who has struggled to show how the crucifixion of Christ could be involved in the redemption of the world knows this. Simply telling a class that the Jews are God's *chosen* people will not make the learner accept this fact. *Chosen* for suffering is not the way the American learner would understand this word.

INSTRUCTIONAL MATERIAL is mediated to the pupils through the teacher, so the material must first teach him. His perception of the information and its interpretation are prior to his teaching. He will omit what is unclear to him, gloss over what he does not agree with, and bring in auxiliary ideas which occur to him as pertinent. He will do all this, unless he is provided with a lecture to be read verbatim. Even curriculum materials which provide questions with answers cannot succeed in guaranteeing that the pupils will give the answers expected. The teacher has to correct them by reading from the book. How can one get past the

teacher's own enthusiasms? He feels awkward about the grossness of Old Testament history, so he expurgates it. He is enthusiastic about the Ten Commandments, so these are discussed and memorized. This teacher is conscientiously doing what seems best to him. The American educational system does not produce the kind of teacher who will obey teaching instructions without modification, nor learners who will accept instruction without question.

If the curriculum maker cannot be sure that the teacher perceives the material as written, neither can the teacher assume that the pupil perceives as he is taught. Perception is a factor in learning. No matter how glorious the heritage of the first century church may seem to the teacher, pupils who have been studying during the week the glories of imperial Rome may have learned that this was just one sect among many. Sunday is not the only instruction time and perceptions are built in many encounters. Pupils listen politely to instructions about "love one another"; "do not bear false witness". They politely refrain from shattering the Sunday school teacher's illusions or challenging him to confess the truth: that these are statements which require soul searching rather than lip service. To avoid inquiry into the way instructional material is perceived by the learner, is to show indifference to the seriousness of the instructional task.

Instruction requires *skills*. These are the methods and the techniques through which teaching takes place. The teacher tries to structure the perceptual field of the learner in order that the latter may understand and so receive the instruction. The small child learns through stories which need to be well-written and artfully told. When he can enter into the biblical story, he can both remember the facts and grasp the meaning. Older learners need to use the tools of research, and to explore through discussion. Further skills are required to elicit from the pupil what he has learned. It may be comforting to some teachers to assume that teaching and learning are one, but this is

not the fact. Instruction is tested through the learner's ability to communicate. This may be done in graphic forms by young learners, and in various writing forms by learners who have progressed to such skills. It can be done verbally through questions and discussion.

INSTRUCTION THUS FAR has been concerned with the intellectual aspects of learning. This is not the whole of religious learning, although some may wish to confine the work of the Sunday church school to this area. The understanding of the symbolism of a religion is not necessarily instruction, for symbols arouse emotional response and elicit actions. The cultivation of habits pertains to the way a person conducts himself during congregational worship, or in other areas of group life.

The development of attitudes grows out of instruction in its fullest sense. If religious instruction does not help the learner to understand how one should feel and act toward others in particular situations, it is sterile. Attitudes go far beyond intellectual understanding: they involve the whole self. The opportunity for action must somewhere be provided for: the teaching and encouragement of witness in daily life. Finally, there is a need for the development of appreciations, the apprehension of forms into which religious insights are expressed where the sensitivity required is not first of all intellectual.

EDUCATION

THE WORD "EDUCATION" goes beyond instruction. The dictionary finds its rootage in *educare* — "to rear, bring up, education" — but also lists the possibility of *e-ducere* — "to lead".¹ The words "develop" and "growth" enter into this definition. Education is a more inclusive process than instruction. It would seem to involve the whole person. This is a broader basis for curriculum, providing for the enrichment of instructional material as well as the expression

¹Webster's 3rd New International Dictionary, Springfield, Mass., 1961. Definitions of: instruct, education, nurture.

and testing of instruction. Knowledge and skills would be put to use in areas related to the basic learning.

The question is whether or to what extent the church school has educational responsibility, and where it does not, who is to perform this function. Let us keep in mind that education, like instruction, is intellectually oriented. The educated person has more than knowledge, and the religiously educated person is one who understands his faith. He has faced doubts and questions, tested his affirmations with those who disagree, and drawn conclusions, while keeping openness to revision. He has convictions and not simply answers. He holds some things to be true, not because the teacher or the book told him, or because he made one hundred percent on a quiz, but because these things have become clothed with meaning. However true they may have been in essence, he has now become aware of their truth. This happens when facts become related in a pattern which makes for insight. Wholeness is grasped.

To achieve this kind of learning, the teacher must himself be free enough in his attitudes and full enough in his knowledge both to "bring up" and to "lead out." He needs to understand the pupil as a person and to understand how learning takes place. A subject has come alive for some people because of a teacher's enthusiasm. The Religious faith has become real for others because a teacher reached out in warmth and love. The human factor cannot be avoided in the educative process.

EDUCATION ASSUMES a knowledge of methods for teaching, an awareness of the teacher himself as a factor in the learning process and the involvement of the learner. It further includes areas previously mentioned under instruction but not enlarged upon because they are broad enough to come under "education."

Such is the development of *habits*. In its simplest form, a habit is a pattern of action which one uses automatically, but for which, hopefully, one understands the reason. The simplest religious habit is the

matter of behavior in a church service. To walk and not run, to sit quietly (if only for the sake of others), to know how and what to pray upon entering the service, to know when and why to stand and sit, to learn the skill of entering into a responsive reading, and how to follow the hymnal — these are skills and habits to be learned. When children sit among adults at the service, an example is provided by those who through long practice have learned to use the forms of worship with ease. Pupils also need to learn habit patterns with respect to their interaction in the class, including the behavior expected by the teacher. Cues may be picked up without verbalizing, but habits form a distinct area of learning.

The development of *attitudes* grows out of instruction. If religious instruction does not help the learner to understand how one should feel and act toward others in particular situations, it is sterile. Attitudes go beyond intellectual understanding: they involve the whole self. If the pupils in a class avoid a new member because they are already a closely-knit group, he may leave in discomfit, unaware that he might have found Christian fellowship. What attitudes is the learner to take in the situations which face him during the week? There may be little enough time, but one can think of no other occasion where these can be dealt with.

Attitudes find expression in *action*. A class dare not be so confined in its task that it has no room to point toward action, to consider the varieties of possible action, and to discuss the results of action. The present emphasis on the church in the world makes this a serious concern. "Action" cannot be construed entirely as the work of singing in the choir, assisting in the women's group, or teaching a church school class. Action concerns the infiltration of Christian people into the world, expressing their learning about Law, Grace, Covenant, Gospel, Redemption. Learning *about* these must also involve some direction toward living as if they were true.

The realm of *appreciations* or *aesthetics*

is more a part of education than of instruction, because the intellectual understanding may enhance knowledge but cannot be its primary focus. Apprehension and awareness enter into the process. This is why small children can enjoy modern art where some adults reject it, or why young people have the "feel" of some music which older adults insist do not fit the categories labelled music. There is a great wealth of aesthetic forms in religion, some meant for liturgical use (hymns, altar appointments), others for religious expression (oratorios, paintings). The church school may refuse this educational role for lack of time, personnel or resources, but if it does so, the aesthetic response to religious faith will be minimal and will find its expression through inadequate forms. Art forms express theological understandings. Aesthetics can provide methods for instruction when the resources of the hymnal and other religious music, art and poetry are used to enrich and reinforce instruction.

Symbolics includes the vocabulary of religion, the picture symbols used in the building, the symbolic behavior and gestures used in worship, customs, rituals, religious objects.² Some traditions make more use of symbolics than do others. Symbolism may become empty because it was taken for granted that the worshipers knew why to sit, stand or kneel at specific points, and symbolic objects became decorations. Knowledge needs to be accompanied by a feeling for the symbolism involved. Appreciation might be a usable word, but appreciation is an attitude engendered in response to the symbol. At this point it becomes more than instruction.

THIS EDUCATIONAL TASK might be left for the Confirmation class, already burdened with everything which it is thought only a clergyman can effectively impress upon the young. It might be accomplished by the parents who are supposed to be accompanied by their children in church. Perhaps if the

parents are instructed they can educate their young. Sometimes, however the young prefer to accept knowledge from anyone other than their parents. Sometimes parents are tongue-tied when the occasion seems to require religious instruction. This is particularly the case when the words "appreciation" and "attitude" are introduced. Adults know how to act at a service of worship, but their response to a child's inappropriate action reflects the anxious defensiveness of a parent: he ignores the behavior or summarily rebukes the child. A less-involved person might be more helpful in the religious education of the child. Teachers and parents are co-workers. The child from the non-religious family is completely ignored in any system which categorically insists that some areas of learning are materials for instruction in the church school and others are the province of the whole church or of the family. The teacher and family become parents-in-the-faith to such a child until or unless his family also become concerned enough to attend worship.

Education goes beyond instruction in that it develops attitudes, habits, actions and appreciations. While these cannot be fully developed without the influence of the family and participation in the worshipping community, the church school has a responsibility for initiating, cultivating and enriching these areas as methodology for instruction and the application of learning. Education involves the teacher himself, relationships between teacher and class, relationships among the members of the class, and the methods used for instruction.

NURTURE

NURTURE is derived from the Latin verb, *nutrire*, to suckle, nourish. Perhaps it could be said that "nurture" includes and goes beyond the previously delineated terms. It is training, development and nourishment. *Nutrire* shares shades of meaning with *educare*, but is more elemental. Without nourishment, the infant would die. Without direct feeding, the growing child might find some way to eke out a minimal existence.

²Phenix, Philip, *Realms of Meaning*, McGraw-Hill, 1964, p. 83f. The descriptions under "non-discursive symbolic forms" was suggestive here.

Nurture goes beyond the meaning of development, because it introduces a factor apart from the natural tendency of the organism itself to mature. It implies a person through whom this process can be implemented. The image of the nursing mother is there. A person could be self-educated but he could not be self-nurtured. The religious person who worships God in the beauty of field and mountain has an educated form of devotion but devotion is only nurtured fully through worship within a religious community.

The nurture of the individual human begins with the mother, but does not continue or end there. Nurture given in the religious home does not differ in most respects from the love and nourishment given in any family where mutual affection exists. Nurture in the religious family would differ not in the results, but in the motivation: namely, the assurance by the parents that God's love for them is the ground of their nurturing love. Further, it would include religious reflection on the experiences of family life — in joy and sorrow, wrong-doing and reconciliation. As the child grows, he becomes part of ever-larger social groups, and there are moments when parents are dismayed to see the degree to which a child can absorb the language, gesture, dress or other characteristics of the group with which he is associated at the moment.

Imitation as a learning factor is a matter of nurture, picked up from individuals and groups, of which the family is but one. Cues come from the family. The small child goes to church because his family goes. He may even refuse to go on the same basis (Dad stays home; why can't I?). In adolescence, however, he may avoid church and disclaim all interest in religion for the same reason. He has a need to establish personal identity before he can accept interdependence. Reaction to persons also occurs in the church school class. No teacher can avoid the role of significant adult whom the learner imitates. Better for him if he acts human! To stay away from church as well as to attend; to forget the answers as well

as to know them; to be resentful as well as accepting.

THE DEVELOPMENT of habits, attitudes and actions are intellectually comprehended through instruction, and worked out in the educative process, but their implementation derives partly from nurture: from being among people who practice certain habits, hold particular attitudes, and participate in various actions. One is also nurtured in appreciations: living in the midst of fine art, hearing great music and being taught from literature.

The climate of the parish nurtures. Some parishes exude exclusiveness: a self-contained group, indifferent to some newcomers and hostile to others. Other parishes are inclusive groups, eager to increase their numbers, or to make the stranger feel "at home". The cultural setting of the parish also nurtures, affecting a particular educational-aesthetic "level" which influences all comers.

The church school class is part of the climate, lives within it and is affected by it. While particular classes differ, being the reflection of specific teachers, the total atmosphere of the church school will usually be similar to that of the parish. Here the learner is fed simply by the kind of presence provided by the surroundings. He is affected by the orderliness and attractiveness of the classroom, the kind of setting provided through its resources, the climate the teacher effects between himself and the learners, the relationships of the learners with one another.

THE NURTURE PROCESS cannot be compartmentalized. The church school class looks at the ethical situations which the learner brings from home, school or work in the light of the biblical instruction. However brief the time may be, this is one way in which the living quality of the Bible as the written word of God is made clear. A problem in religious living, looked at away from its immediate context, can be seen in a new focus.

With each broadening contact of life, the process of nurture is enlarged. The church

school nourishes; the service of worship does also. Church school teachers and ministers nurture when they talk about God's love, tell about it in biblical stories, and show it in their relationships to other people. A congregation filled with the joy of the Lord nourishes all who come into the midst.

This nourishment cannot be arbitrarily separated from instruction in the church school. The teacher may instruct the learner in the biblical background of worship and help him to understand its meaning, but he "instructs" most profoundly when the learner sees the teacher participating in worship. He is nourished by the teacher's witness and this could lead him into similar commitment.

One purpose of religious nurture is *commitment*. Knowledge, and even understanding, does not evoke commitment, for commitment involves the whole self. Commitment cannot be confined to the evangelistic meeting, as some in American life have supposed, or to the witness in liturgy or sermon, as others might hope. It has also come about because of a process begun within the church school class. Commitment begins in encounter with the living God who calls men into love, obedience, faithfulness. It requires decisions and decision. These are actions of the whole self, for neither intellectual conviction nor emotional attachment alone is sufficient.

GOD IN THE EDUCATIVE PROCESS

WHAT THEN is the work of the Holy Spirit in instruction, education and/or nurture? Bonhoeffer has taught us not to expect God to do what we can do for ourselves and for one another. After all honest effort has been made by the teacher, what is left for God to do?

Instruction is a human enterprise through which learning is communicated to the pupil. Aptitude, motivation and concentration enter into the process as they would in any intellectual discipline. Learning religion is not basically different from learning history, mathematics, or philosophy.

Education is also a human enterprise, re-

alized as teachers help develop in the learner habits, attitudes, actions, appreciations and integration of subject matter. The teacher, sensing the seriousness of his work may indeed pray for himself and for those whom he teaches. This is different from asserting that the process of education is accomplished by God. People can be well educated and not be religious. Religion is one area of total development.

Nurture arises from creation and continues the work of creation. The believer in God sees the divine work in the growth of persons from infancy through adulthood. As persons are made in the image of God, so they participate in the love of God and in his righteousness. Those persons with whom the learner comes in contact may inhibit or distort the work of God and this is why teachers feel a sense of responsibility for the kind of persons they are and the ways in which they teach. God the Holy Spirit is at work wherever growth, development and transformation are taking place, whether or not he is recognized and invoked. We may not blame our mistakes on him (although every teacher marvels at results which occur in spite of personal ineptitude), but there are times when we see some change in learners, influenced doubtless by the instructional, educational process, but with a new slant. This is insight, integration, even transformation, decision, commitment, conversion. These flow from the nurture process but are not necessarily in a direction the teacher might have predicted — or even wished.

ONE REASON for the widespread dictum that *we teach but the Holy Spirit brings response* is the remembrance that in the recent past, responsible persons in religious education had a tendency to assume that the making of a Christian was a human task. The illusion gave way to reality when the fact was faced that many factors in the learning process are beyond the control of the teacher. Some people have an excellent intellectual understanding of religious faith, but completely lack the ability to surrender the depth of the self to God's grace. The con-

trol of life through knowledge makes the uncertain freedom of commitment difficult. Others, secure in an ability to keep the rules, grow into people of honor and virtue, but are never able to view with the acceptance of their Lord, those people who fall into more obvious sinfulness. Some have left the church in adolescence, and return years later with a vigorous faith. Why are such varying responses made by people regardless of religious instruction? There is a factor here which has not yielded answers to the methods of orderly inquiry.

Affirming the work of the Holy Spirit in

teacher and learner points both to the serious responsibility of teaching and the impossibility of predicting commitment. The God-given freedom of each person enables him to make a choice among responses. The teacher may point toward what seems to him appropriate ways of religious response. Intellectual instruction is one way; breadth of educational experience and opportunity within church, school, society and home are other ways. Nourishment through worship and through human responses in relationships is another way. The outcome will be in God's time.

EDITOR'S REPORT I

(continued from page 250)

when invited, although some governments make it difficult for them to remain on a long-term basis. Except for exceptional people, the day of the long-term missionary seems to be past. As far as Christian education is concerned, the problems are not far different from what they are at home, but the methods are frequently those of several decades ago.

II.

THREE AND A HALF months in India provided a longer view, but not enough to understand the basic problems of this vast and complicated country. Here one becomes aware of political issues, language difficulties, and educational and economic problems before he gets to the religious issues. Yet the pervasiveness of Hinduism in the anti-cow slaughter pressures and attitudes toward starvation cannot be escaped. To be introduced to India via Calcutta and the Bengalis provides a perspective different from starting in Delhi, Bombay or Madras. The utter chaos of Calcutta is in sharp contrast to the situation, for example, in Bangalore.

For two months, the editor taught in the theological department of Serampore College. The students came from all parts of India, representing different denominations and language areas. Most of them do not speak Bengali. The teaching medium is necessarily English, which not all students have mastered. Lecturing and note-taking seem to go on quite satisfactorily, but discussions are difficult to establish or to maintain in process. The big difficulty is field work. The only congregation in Serampore is Bengali speaking, as are most of the churches within commuting distance, except for Tamil, Malayalam, and a few other language groups in Calcutta. Church of South India, Mar Thoma, and Syrian Orthodox congregations are scarce. Even the professor of practical theology and supervisor of field work does not speak Bengali.

Therefore, field work must be left to vacation times if the student has enough money to travel to his home area.

THE THEOLOGICAL DEPARTMENT at Serampore is well staffed with both Indians and foreigners. They are highly qualified and do a good job. Students are graduates of colleges and capable of work at the B.D. level. The other theological colleges in India are affiliated with Serampore, which controls the syllabi, examinations, and degrees for all. This kind of approach provides consistency of standards throughout India, but it puts all such education in a straight-jacket. For example, the editor was asked to be a resource person for a consultation on the B.R.E. degree. The original syllabus was considered outmoded, and there were suggestions for changes from the three theological colleges primarily concerned with this degree. More flexibility and more adequate coverage of Christian education were needed, while at the same time it was desirable to reduce the number of courses and add electives — all for a two-year syllabus. The committee members showed sagacity in working out a recommendation to the Serampore Senate, which makes the final decision. The same process of revision will be needed for the B.D. and S.T.M. degrees.

Behind most of the improvements in non-Roman Catholic theological education is the Theological Education Fund. The libraries of Serampore and Bangalore, which the editor visited, have been greatly improved through the gifts of money and the advice of Prof. Raymond Morris of Yale of our Editorial Board. The valuable books and papers of William Carey, for example, are now in an air-conditioned room.

CHRISTIAN COLLEGES IN INDIA face many of the problems also found in the United States. The identity and purpose of a Christian college are always difficult to ascertain, but the situation is magnified in India where the majority of students are Hindu, Sikh, or Muslim. In January 1967

a consultation was held near Madras. Principals from Protestant, Catholic and Orthodox colleges attended and faced up to the questions proposed in our current culture. Because the conference was preceded by careful preparation and the leadership was excellent, the result is a Catholic-Protestant council of Christian colleges for India.

Chandigarh, the most modern city in India, having been designed and built from scratch as the capital of the Punjab, has many important buildings. There are two Christian congregations, about 450 Catholics and 500 Protestants, in a population of about 100,000. The Protestant pastor, who has been involved in the merger plans for the Church of North India, stated that 1968 was the target date and that after many years of planning he hoped that all groups would come into the union, with a church similar to that in South India.

When one reaches Cochin, in Kerala, he becomes aware of a difference. Kerala is fifty percent Christian, mostly Catholic and Syrian Orthodox. Many people believe that St. Thomas founded the Christian community there (and he is supposed to have been martyred in Madras). It is certain that Jews landed on the coast in 72 A.D. The old synagogue in Cochin, built in 1568, is an expression of the continuity of the Jewish community. Throughout South India, one is impressed by the one great ecumenical merger, which brought Anglicans and other Protestants together in the Church of South India; it dominates the scene outside the Roman Catholic and Syrian Orthodox communities, although there are still other Protestant groups outside the Church of South India. Among Protestants, there is an All-India Sunday School Union. It works effectively to provide curriculum materials for Sunday schools, leadership training materials, and other helps for the churches.

FROM THE NORTH, where there are few Christians, to the south, where there are many, one gets the impression that while Christian individuals play a significant part in political, economic and educational life,

the church as such is a negligible factor except in education. Educational institutions strive for excellence, which is a Christian virtue, but when the students and faculty are predominantly Hindu even acquaintance with Christian teachings may not occur. India is a vast and sprawling land, consisting of many language groups, with a past unity imposed either by Moghuls or British overlords. The central government is not a great power center, for the states still have significant rights. Yet the economic controls imposed by the government often stifle any adventures that might expand the economy. Corruption and chaos are prevalent, and often violence among students is due to political pressures from the outside. The closing of the University of Calcutta was politically inspired, probably by left-wing Communists (Communists are divided into pro-China and pro-Russia, but none seem to be pro-India). Yet India is an outpost of democracy and provides a basis for hope for the future.

Much is being done to overcome illiteracy. In Bengal, for example, only 22 men and 9 women out of 100 can read. But this means that 10 million Bengalis read. Only .58% of the population of Bengal is Christian. The Bengal Christian Literature Centre has been established to attempt to reach non-Christians, primarily through a popular magazine called *Aloke-Sarani* ("Lighted Road"). It is a 64-page monthly, striving to reach a circulation of 30,000. This particular project needs support for several years. Readers wishing to do so may make contributions through J. N. Samaddar, Serampore College, Serampore, W. Bengal, India.

III.

THE EDITOR came to Beirut to participate in a consultation of five Oriental Orthodox Churches on Christian education curriculum. The beginning for this consultation was at Belfast in 1962 at the Institute of the World Council of Christian Education. Following a conference of the heads of Oriental Orthodox Churches in Addis Ababa-

ba in January 1965, and some initial work done in Cairo in 1966, representatives gathered at Beirut in February 1967. A survey of actual conditions in various churches had been prepared. A series of addresses on the social, doctrinal, historical, liturgical, and spiritual foci of Christian education preceded the committee work. It was clear that Christian education is a life-long process operating in a social milieu, yet always interpreted in terms of liturgical practices and the church year. Society was seen as pervading the church and the church as influencing society, yet it was pointed out that the church often had failed to be relevant. Doctrine can be taught in terms of significance, relevance for life, and satisfaction of the aspirations of man.

The ultimate purpose of Orthodox Christian education was said to be to lead the person as a member of the church to fulfill his responsibilities in the world. This process is worked out within the fellowship of the church, in which as much of the fullness of the life in the church is presented to the person at every stage of his development as his age and capacity will permit. This leads the learner to participate fully in the Eucharistic life of the church and to fulfill his Christian responsibilities in society and the nation. This leads to the following principles: (1) the historical-eschatological framework of Orthodox teaching; (2) the presentation of church life in its fulness: Liturgy, Scripture, Doctrine, and Spirituality in an integrated pattern which involves the practice of Christian personal and social virtues in daily life; (3) the psychological, intellectual, and educational development of the child at every stage; (4) the times in which the church prepares her people for particular responsibilities and new roles in life, such as confession, marriage, ordina-

tion, etc.; (5) the pattern of the church's liturgical year. At every stage, the family should be involved in and related to this process.

Several committees worked over a period of two days and drafted reports on age groups, youth and adult work, leadership training, ecumenical relations, and a program for implementing a new curriculum. An editorial and training committee was appointed and qualifications were established for an editor. A general curriculum design is to be worked out in English, to be adapted by the various churches in their own languages.

IT IS A COMMENTARY on the expertise of the Orthodox leaders that so much progress was made in one week. Bishop Samuel of Cairo has a Princeton M.R.E. Dr. V. C. Samuel received his Ph.D. at Yale. Bishop Sarkissian studied at Oxford. Fr. Verghese studied at Oxford and Yale. Other bishops, priests, and lay persons had good training in Christian education in their own and other countries. Several Protestant consultants participated.

This consultation is important both ecumenically and educationally. The Coptic Orthodox Church, the Syrian Orthodox Church, the Armenian Orthodox Church, the Ethiopian Orthodox Church, and the Greek Orthodox Patriarchate of Antioch will be represented on the editorial and training committee, with Fr. Paul Verghese as chairman.

Lebanon is about fifty percent Christian, mostly Armenian and Syrian Orthodox, Maronite and Latin Catholic, with a small grouping of Protestants. In March, the editor lectured at the Near East School of Theology.

RANDOLPH C. MILLER, *Editor*

February 7, 1967

Abstracts of Doctoral Dissertations In Religious Education, 1964-1965

Assembled and edited by Constant H. Jacquet, Jr.

Director, Department of Research Library and Research Associate, National Council of the Churches of Christ in the U.S.A.

THE THIRTY-SIX DOCTORAL DISSERTATIONS presented below (Ph.D. = 16, Ed.D. = 15, Other = 5) have been selected in accordance with the wishes of the Editorial Committee of *Religious Education* that a quality list of abstracts directly related to the discipline be prepared. As such this group of abstracts represents a departure from the format used in recent previous abstract articles covering dissertations completed mainly during the period 1962-1963 and 1963-1964. The present format is a return to the style originally used.

In selecting the abstracts for inclusion this year, care was exercised to adhere to some of the criteria suggested by the Advisory Committee on Selecting Doctoral Dissertation Titles of the R.E.A. No set of criteria can be absolutely definitive, however, and a measure of subjective judgment must be exercised in assembling and editing the abstracts. Space limitations make it necessary to exclude some dissertations which might otherwise have been included and, therefore, it should not be assumed that only those cited below deserve the attention of students of religious education. For a more complete listing one may consult *Dissertation Abstracts*, Vol. 26, Numbers 1-12, and Vol. 27, Numbers 1-5, which provided the materials from which this compilation was made. The greatest portion of the dissertations abstracted below cover the years 1964 and 1965.

Each abstract provided below, in addition to citing facts of publication, refers to the volume, number, and page of *Dissertation Abstracts* on which it may be found. Reference to this source will provide a more complete abstract of the dissertation plus information on microfilm or Xerox order numbers and prices of each.

Persons wishing to obtain copies of dissertations or *Dissertation Abstracts* should order from University Microfilms, Ann Arbor, Michigan 48103. Please do not address requests for dissertations to RELIGIOUS EDUCATION or to the National Council of Churches.

BARADON, EUNICE R. *Ethical Values of Jewish Adolescents and Implications for the Jewish Religious School Curriculum*. Ed.D., University of Pittsburgh, 1964. 187 p. (DA, 26, 3, 1491.)

Purpose. To discover the attitudes of a sampling of graduating students of Jewish religious schools in selected communities toward some basic principles of Jewish ethics, the operational values of these students as indicated by their responses to situations calling for ethical behavior and the implications of these findings for the Jewish religious school curriculum.

Procedures. An Attitude Inventory con-

sisting of 126 statements pertaining to duties to self, God, and fellowman was devised. Nine scales within the three categories included physical, intellectual and spiritual duties to self; attitudes toward God in terms of *Imitatio Dei*, prayer, and repentance; and duties to family, state and society, and the Jewish people. The inventory was administered to 655 Jewish adolescents, ranging in age between fourteen and sixteen, in twenty-one religious schools.

In addition, the Behavior Preference Record, Form A — Advanced Level, designed by Hugh B. Wood and published by the California Test Bureau, was administered in order to determine the operational values of

the subjects in projected moral situations.

Conclusions. This study has revealed the following:

1. Three fifths of the subjects profess ethical attitudes which are in fair agreement with basic Jewish thought. One fifth are undecided and one fifth have negative attitudes.

2. The greatest amount of agreement is evidenced in the area of duties to fellowman. The least amount of agreement is evidenced toward duties to God.

3. The subjects rank very high in critical thinking, high in friendliness, and average in leadership. They rank low in cooperation and very low in integrity and responsibility as compared with the national forms. These findings confirm the view that the teaching of ethics in the Jewish school has not resulted in a marked engendering of ethical ideals and standards of behavior.

4. No relationships of practical importance were found between the ethical values professed by the subject and their operational values.

5. Girls possess more positive attitudes to Jewish ethics than boys and also evidence more positive behavioral characteristics.

6. The extensiveness of Hebrew background was found to be a significant factor in the development of certain positive attitudes to Jewish ethics. The areas of spiritual duties to self and duties to state and society showed no significant relationship and the area of prayer showed only limited effect by the Hebrew background factor.

These findings have significant implications for the Jewish curriculum and indicate a need for a new approach to the teachings of the basic concepts of God, Torah, and Israel and of Jewish rituals and prayer. In addition a course on the Jewish family, an intensification of the Hebrew program, and the projection of a Jewish self-image in teenagers are suggested in the process of engendering positive attitudes among Jewish teenagers toward Jewish ethical values.

BARTUNEK, EDWARD PAUL. *The Use of Puppets for Christian Education*. Ed.

R.D. The Hartford Seminary Foundation, 1963. 158 p. (DA, 26, 1, 205.)

The Statement of Project. Chapter I begins with a definition of puppets, first by differentiation, eliminating figures which cannot be included in the study because they are not puppets or because they would not be useful for Christian education; then by classification, listing types which would qualify as puppets (figures of anything designed for acting) and would be useful for Christian education. The main body of this chapter makes a brief historical survey of puppets, pointing out that the origin of the little actors is quite unknown. Throughout their history puppets have been a means for the people to vent their anger at oppression by the state and the church. Puppets have been found in primitive cultures as well as in highly developed cultures, both in the Eastern and Western hemispheres. This survey suggests that puppets have an unusual vitality.

Chapter II also begins with a definition, one of Christian education as it attempts to understand and to express the meaning of the Gospel. One of the integral parts in the process of the acceptance of and the response to the Gospel is self-realization, i.e., the continuing emergence of the self toward its potential being. Puppets are tools useful for self-realization because they have the force of symbolized concepts. Through these symbols, persons find a safe and impersonal means for expression and for experimentation at deeply personal levels of activity. As creators of puppets, operators of puppets, and puppet audiences, persons vicariously try-on life roles without fear of reprisal for committing some error or indecency. Evidence of this quality of puppets is given by way of the writer's personal experiences as well as through studies of the use of puppets by others. It is only as the individual becomes aware of his own existence as a valid person that he is able to find meaning as he is confronted by God. Puppets may be useful in cultivating this awareness.

In Chapter III are outlined elementary

considerations for using puppets for Christian education. These considerations include the needs and capacities of the group, the group's purpose, the elements for adapting a play from a story, and the actor qualities of the different kinds of puppets.

Conclusions. (1) puppets seem to fill a universal human need; (2) this is the need for a unique language medium; (3) something happens to people when they use this medium; and, (4) this "happening" is an important part of the initial and the continuing response to the Gospel. There is also a statement of exceptions and cautions, and a suggestion of subsequent studies which may grow out of this study.

BEVERSLUIS, NICHOLAS HENRY. *A Biblical Approach to Educational Philosophy for the Christian Reformed Church*. Ed.D., Columbia University, 1966. (DA, 27, 3, 596-A.) Project Sponsor: Philip H. Phenix.

Statement of the Project. To relate Christian education as both vital learning and disciplining curriculum to the biblical conception of religion.

Answering the religious question in education requires distinguishing between religion's creedal, ceremonial, and institutional forms and its expression as a comprehensive life orientation. In the latter sense religion is crucial to education. While support for the comprehensive approach is cited from contemporary writings within and outside of the Christian Reformed Church, major support is found within two traditions in the church: the covenant approach to theology and commitment to a religious world and life view. The project argues that closer interaction between those traditions could make them more relevant to education, to educational depth, leading to the student's response in vital learning, and to educational range, requiring encounter by disciplining curriculum. The project holds that such closer interaction between those traditions can be stimulated by a biblical view of whole religion.

Procedures. Chapter I shows that the re-

ligious question is at issue in Christian education, and that the general failure to isolate it and to find common commitments with respect to it have obstructed development of educational philosophy.

Chapters II and III present biblical perspectives on comprehensive religion in four categories: (1) the scope of religion as covenantal relationship between God and man, depending on God's revelation as comprehensive encounter, and on man's knowing in the Semitic sense as comprehensive response; (2) the nature, endowments, and calling of man by which he receives and responds to revelation; (3) the importance of the natural and man's calling to stewardship; (4) the significance of history and man's calling to significant choices.

Chapter IV offers some educational extensions and applications of the biblical religious criteria. Chapters V and VI evaluate, in terms of those criteria and applications, C. Jaarsma's learning approach and W. H. Jellema's curriculum approach to Christian education. Chapter VII presents some educational conclusions, enlarges on the two traditions in the church, and discusses separate schooling in relation to common human community.

Conclusions. The project concludes that biblical perspectives on religion and education indicate the following: (1) that the religious question in Christian education is crucial; (2) that the school's curriculum and processes should articulate religion as comprehensive, and not merely as simple faith and simple morality; (3) that such articulation should aim at religious-educational wholeness; (4) that such wholeness (a) is made possible by the student's psychological endowments as rational, moral, and creative individual, in his physical-spiritual unity, and (b) is required by his religious calling to stewardship in nature and significant choice in history; (5) that because the natural and historical conditions of the student's life affect, and are affected by, his relationship to God, in sin and in grace, he must learn to obey God's command to be

not of this world within the fulness of his life in the world.

CLARK, ALICE THOMPSON. *A Comparison of Measured Personality Change in Students at a Non-Denominational Public University and a Denominational Private University*. Ph.D., Brigham Young University, 1965. 85 p. (DA, 26, 3, 1473.) Supervisor: Robert Egbert.

Purpose. To compare values of sophomore and senior students at a non-denominational public university with a nearby denominational private university. The study was based upon the overall hypothesis that the socialization impact of each of these institutions on their students would evidence itself in a differential pattern of value changes, the denominational university students scoring higher than the non-denominational students on the religious scale of the Allport-Vernon-Lindzey Study of Values and on an original instrument called the Semantic Differential.

Procedures. The study included as subjects a non-random sample of College of Education students from the sophomore and senior classes of 1965 at these two institutions. Only those subjects were chosen who belonged to the Church of Jesus Christ of Latter-day Saints. There were 200 subjects in the total sample, 15 male and 35 female from each of the four classes.

The instruments used were the Allport-Vernon-Lindzey Study of Values, the Semantic Differential, and a biographical data sheet. There were six scores from the Study of Values, one in each of the following areas: theoretical, economic, aesthetic, social, political, and religious. There were six scores from the Semantic Differential, one total score and five subscores indicating degree of value in the following statements of philosophical orientation at the denominational university: (1) To instill faith in God, a testimony in the Church, and knowledge of the Gospel. (2) To impart a general and a special education and to foster a search for knowledge. (3) To present a model for the "good life" and inspire stu-

dents in the perfection of their lives. (4) To encourage the pursuit of truth. (5) To assist the student in developing his talents and intellect and in making life-time friends.

The statistical technique employed was that of analysis of variance which allowed comparison of groups on all of the selected variables simultaneously.

Conclusions. 1. There were significant group differences in five of the six value areas of the Allport-Vernon-Lindzey: (a) The non-denominational institution ranked theoretical values higher than the denominational institution. (b) The combined groups of sophomores ranked theoretical values higher than the combined groups of seniors. (c) The non-denominational university ranked aesthetic values higher than the denominational university. (d) The combined groups of sophomores ranked social values higher than the combined groups of seniors. (e) The combined groups of seniors ranked political values higher than the combined groups of sophomores. (f) The combined groups of sophomores ranked religious values higher than the combined groups of seniors.

2. There were significant group differences in two of the six scores of the Semantic Differential: (a) The denominational university scored higher than the non-denominational university on the first statement of philosophical orientation on the Semantic Differential: To instill faith in God, a testimony in the Church, and knowledge of the Gospel. (b) The denominational university scored higher than the non-denominational university on the fourth statement of philosophical orientation: To encourage the pursuit of truth.

3. In the analysis of the biographical data for each group there were found no significant differences between the background characteristics of the denominational students at the public university and those at the private university.

EVANS, MARY BETH. *Religious Ideas and Attitudes of the Young Child*.

Ed.D., Wayne State University, 1964. 385 p. (DA, 26, 8, 4471.)

Purposes. This study was directed to three areas: (1) the young child's religious ideas relating to God, Jesus, church, religious books, religious symbols, and prayer, (2) the young child's religious attitudes relative to his sensitivity to righteousness and truth, to brotherhood, stewardship, and worship, (3) exploration of means of securing data with respect to the religious ideas and attitudes of the young child.

Procedures. The study involved forty-eight children representing four groups of Christian churches — Evangelical United Brethren, Lutheran, Methodist, and the Reorganized Church of Jesus Christ of Latter Day Saints. The children were five or six years old, and they came from homes in which parents were active in church work. Most of the children were from the same geographical area and were from an urban setting. A multiple testing procedure was used which called upon the child to complete a series of five tasks: make a picture book about God, examine a model church, play a game "Hide the Ball," respond to a word association test, and do role-playing with dolls. In addition to the series of tasks, parents of the children responded to a questionnaire which was constructed in such a way as to yield both personal data and data concerning what parents felt were their children's religious ideas and attitudes.

Conclusions. Some conclusions follow in reference to religious ideas and attitudes of the young child and to the study procedure:

1. *Ideas about God.* Positive feelings are expressed toward a loving, helpful God who resembles man and who resides away from the earth. This unseen God has unusual power, is a creator, and is identified with such objects as parents, Jesus, the minister, make-believe characters, and aspects of nature.

2. *Ideas about Jesus.* Positive feelings are expressed toward Jesus in heaven who once lived on the earth and who is especially remembered for the life incidents surrounding His birth, His "growing up," and His

death. He is associated with God. Like God He has unusual power, but as a creator He is not given as much recognition as God.

3. *Ideas about Church.* Positive feelings are expressed toward the church, accompanied by a strong awareness of its physical features.

4. *Ideas about Religious Books.* Positive feelings are expressed toward certain special religious books such as the Bible, but ideas about what they contain are general and limited.

5. *Ideas about Prayer.* Prayer as talking to God is a very real part of the young child's religious experiences. His prayers come from both original and memorized sources and emphasize thanking God for that which He has given and asking God for help and protection.

6. *Religious Attitudes.* The young child's religious attitudes include sensitivity to righteousness and truth, to brotherhood, to stewardship and to worship.

FISTER, JAMES BLAINE. *Protestant Policy Statements and Programs of Adult Education About Public Education.* Ed.D., Columbia University, 1965. 193 p. (DA, 27, 1, 96-A.) Project Sponsor: Paul L. Essert.

Statement of the Project. The purposes of the project were: to determine the extent to which the major Protestant church bodies in the United States have adopted official policy statements in support of public education; to discover whether or not national adult work agencies of these church bodies have included the study of public education as part of their educational programs by providing materials and suggestions for local church adult groups; to stimulate an awareness, interest, and concern for adult education about public education in the churches.

Procedures. Forty-seven official policy statements on public education adopted by thirteen Protestant church bodies in the United States having memberships of over five hundred thousand were analyzed as to what was said about public education, either

pro or con. Content items were tabulated and categorized.

A questionnaire was sent to five national adult work agencies in each of the thirteen church bodies: men's work, women's work, social action, adult education, and Christian education. The purpose of this inquiry was to discover the extent to which these adult work agencies had developed study materials or programs about public education for use in local church adult groups. Respondents were also asked what they considered to be the crucial issues in public education, and what the churches should be doing about them.

Conclusions. The analysis of the content in official policy statements of the thirteen church bodies revealed strong support for public education. Nineteen issues were categorized into three groups: (1) Issues related to public education in general; (2) Issues related to religion in public education; (3) Church-State issues in education.

Ranking highest in frequency of pro positions were: general support for public education; need for citizen support or participation; importance of teaching about religion in the schools; choosing public school teaching as a vocation.

Ranking highest in frequency of con positions were: the amount of public funds for church-related schools; opposition to racial discrimination; prayers, Bible reading, and religious practices in the schools.

Responses on what national adult work agencies were doing to provide materials or program suggestions for the study of public education in the churches were predominantly negative. There was evidence of intensive church-wide study in a few denominations on specialized aspects of public education, such as the place of religion in the schools, or church-state issues. Ninety-four per cent of the respondents answered the opinion questions on the crucial issues facing education and what the churches should be doing about them. Twenty-six issues were mentioned. Ranking highest were: teaching about religion in the schools; curriculum concerns; and meeting the edu-

cational needs of pupils. Ranking highest among the suggestions of what the churches should be doing were: promote programs of study for adults about public education; participate in public education affairs; work to improve the educational program of the church.

While Protestant church bodies have official policies in support of public education and church leaders have an awareness of the crucial issues facing education, national adult work agencies responsible for providing materials and programs for local church adult groups have not incorporated the study of public education into their programs to any significant extent. The report included specific recommendations to these agencies regarding the study of public education by adults in the churches.

FOWLER, MARYLU JENSEN. *A Group Laboratory Approach to Training Leaders in the Protestant Episcopal Church: An Evaluation.* Ph.D., Boston University Graduate School, 1965. 351 p. (DA, 26, 5, 2599.) Major Professor: Walter L. Holcomb.

Problems. The basic research underlying this dissertation involves an attempt to measure change, in selected areas of leadership, which may be attributed to the Institute training program of the Protestant Episcopal Church. Data were gathered from the delegates before, during, and after the Province III (Middle Atlantic States) training program to determine as accurately as possible the amount, and direction, of change in three areas — the leader role image, training skills, and the general approach to a training task.

Procedures. The research project had two goals: (1) the measurement of the described change, and (2) the development of instruments for such measurement. With the information from the Biographical Data Instrument used as background, the reported findings are based on the data from the Traits Instrument (on the leader role image) and the Training Skills Instrument.

The raw score data and the score-shifts

from one administration to another were tabulated and presented in frequency tables and graphs. A coordinated statistical procedure was used to obtain *t* values. The personal observations of the writer throughout the Institute proved valuable in providing interpretation of the data and the findings therefrom.

Some Conclusions. 1. The overall program of the Province III Institute accomplished net gains toward sponsor goals (stated norms) in most of the traits and skills.

2. In comparison with the 1964 Protestant Church Laboratory, Green Lake Wisconsin, the data indicate that the Institute achieved greater net gains in every overall trait group and in most of the subgroups of traits.

3. In comparing the three aspects of the leader role image, the data indicate a definite pattern: highest net gains in the Ideal Image, lower net gains in the Self Image, and the lowest net gains in the Social Image.

4. The rank order of net gains for the trait groups presented was: highest — those traits of greatest importance to the sponsor which also had the greatest potential for change toward the stated norms (without other qualification); next — the entire group of twenty traits; lowest — those with the greatest potential for change but not of the greatest importance to the sponsor.

5. The self-scores of the participants indicated net gains in skill improvement ranging from 13.6% to 32.2%, a substantial change for such a relatively short period of time.

FURST, PHILIP WOLCOTT. *The Protestant Pastor and His Juvenile Delinquent on Probation: An Investigation Into the Effectiveness of the Protestant Pastor Rehabilitating During Probation the Juvenile Delinquent Boy of His Church.* Ph.D., New York University, 1964. 801 p. (DA, 26, 7, 4109.) *Chairman:* Lee A. Belford.

Hypothesis. The hypothesis of this study was that the local Protestant pastor can serve

effectively in rehabilitating the church-related juvenile boy on probation.

There were three sub-hypotheses: (1) the pastor's most effective role is that of Trusted Friend; (2) the pastoral status and institutional milieu are advantageous in rehabilitation; and (3) the factor which most inhibits pastors from helping is expected failure.

Procedures. Twenty-five pastor-boy dyads were investigated through court records and personnel, parents, pastors, boys, *et al*; using biographical data and a Master Rating Table. All dyads were white. Psychotics, psychopaths, homosexuals, addicts, and mentally retarded offenders were excluded.

Findings. The findings supported the first subhypothesis: the pastor's most effective role is that of "Trusted Friend." Pastors did best who were "sincerely and deeply concerned for the boy as a troubled person," and who were so "intent on helping" that they became vitally engaged. This "Vital Engagement" as "Trusted Friend," was found to correlate strongly with "Pastor's Impact" and favorable outcome.

The "Trusted Friend" role proved adaptable and motivational to all other roles. It produced liking and identification on the part of the boy — "liking" being highly facilitative in certain cases; and "identification" being of great occasional benefit, but often failing to produce conforming behavior.

The findings supported the second sub-hypothesis: the pastoral status and institutional milieu are highly advantageous. Mainly, pastoral status afforded the pastor prior acquaintance and trust on the part of the boys and their families. The pastor's status "apart from the law, the police, and the court" was greatly favored by the boys. His access to detention and court hearings was a noteworthy asset. His traditional role as counselor served him well.

The findings did *not* support the third sub-hypothesis: a sense of futility is the pastor's major inhibiting factor. A poll of pastors' opinions pointed to lack of know-how as the main factor. Authoritarianism and fundamentalism were found slightly in-

hibiting, the former more than the latter (based on original scores), but both at a negligible level. Overall it was found that lack of confident readiness, related to insufficient preparation (education, training, experience), was an inhibiting factor.

GLASS, JOSEPH DINSON, JR. *The Problem of Objectives in Religious Education 1947-1965*. Ph.D., Yale University, 1966. 319 p. (DA, 27, 3, 819-A.)

Problem. The problem comes from an attempt to include two different types of objectives in religious education. The dissertation follows this problem through its historical background and compares the views of several contemporary authors who have attempted to solve the problem. The conclusion is that to date the attempt to include the two types of objectives has not been completely successful because a third type of objective is needed.

Description of Contents. In the forty year period prior to 1941, religious education, influenced by liberal theology and progressive education, stressed *tangible objectives* in religious education. These objectives dealt primarily with personality development and social action. Tangible objectives are subject to the direct application of scientific pedagogy and can be empirically tested and evaluated. Around 1941 a conservative reaction occurred in which a *transcendent objective* was stressed by such men as E. G. Homrighausen and H. Shelton Smith. A transcendent objective refers to the learner's personal relationship to God and cannot be empirically tested. In 1947 the International Council of Religious Education in a book, *The Church and Christian Education*, accepted both types of objectives as important for religious education. Since 1947 various writers have attempted to incorporate the two types of objectives. This dissertation proposes a solution to the problem in the form of a third type of objective called *intermediate ends*. Intermediate ends are channels of communication through which divine power may operate to bring about the transcendent objective.

Part one of the dissertation describes the historical background of the problem and covers the period from 1903 (the founding of the Religious Education Association) to 1947. In this section the work of the following men is discussed: George Albert Coe, William Clayton Bower, and Ernest M. Ligon. Also included in part one is a discussion of the 1947 report, *The Church and Christian Education*. Part two discusses the work of the following people: James D. Smart, Lewis Joseph Sherrill, Reuel L. Rowe, Iris V. Cully, Lawrence C. Little, Jesse H. Ziegler and Robert R. Boelke. Part three consists of the summary and conclusions.

GRAY, DAVID BRYCE. *Factors Related to a Conception of the Church Held By Presbyterian Laymen*. Ph.D., University of Pittsburgh, 1964. 214 p. (DA, 26, 6, 3160.)

Problem. The problem of this study was to discover whether, and to what extent, certain educational and personal factors are related to a criterion conception of the Church held by selected Presbyterian laymen. Four research hypotheses were formulated and examined. The first three stated that there will be a pattern of significant relationships between scores on a Church Test, constructed by the writer, and (1) non-church-related education and continuing cognitive stimulation; (2) church-related educational experiences; and (3) selected personal factors. Hypothesis 4 stated that the three categories of variables corresponding to the first three hypotheses are functionally and factorially significant.

Eighty-seven null hypotheses were derived from the first three research hypotheses and tested statistically by the use of chi square. The fourth research hypothesis was evaluated by cluster analysis.

Procedures. Data were gathered from 217 Presbyterian laymen (80 per cent of the original sample) randomly selected from the membership rolls of 22 churches, and from the pastors of these churches. The churches were chosen at random from all Presbyterian churches in Allegheny County,

Pennsylvania, and constituted a representative cross section of diffuse types and sizes of congregations.

Four instruments were used to gather the data: the Dogmatism E Scale, constructed by Milton Rokeach to measure open- and closed-mindedness; the Church Test; an Individual Information Form; and a Pastor's Information Form. The latter three forms were constructed by the writer. The Church Test is a 54 item multiple-choice instrument to measure understanding of and conformity to the view of the Church projected in the official church school curriculum of the United Presbyterian Church in the United States of America.

Conclusions. Hypotheses 1, 3, and 4 were all discredited. Only three of the twelve variables in the first hypothesis, and only two of the seventeen variables in the third hypothesis related significantly to the Church Test. Hypothesis 4 was discredited because the cluster analysis produced seven clusters which proved to have far more cluster strength than the original three categories of variables.

Hypothesis 2 was well supported. Twenty-five of the fifty-eight variables in this hypothesis related significantly to the Church Test. There were seven significant attendance variables and seven service variables. The other eleven significant variables were scattered in the areas of curriculum, reading, television, and pastoral scholarship and open-mindedness.

Traditional church-related educational experiences related most frequently, strongly, and positively to scores on the Church Test in comparison to variables in the other categories.

HILTON, HOPE. *The Use of Music in the Religious Education of Primary and Junior Children*. D.M.A., University of Southern California, 1961. 279 p. (DA, 26, 4, 2064.) *Chairman*: Professor Hirt.

Statement of Project. This study examines critically the functions of music in the religious education of primary and junior

children and presents systematic plans for its use as means of religious education.

Description of Contents. Part I, dealing with the religious education of primary and junior children, begins by tracing trends in religious education from 1847 to the present time. The trends, beginning with Horace Bushnell's concept of Christian nurture, include experience-centered religious education, increasing emphasis upon the group in teaching religion, the attack of neo-orthodoxy upon experiential religious education, growing emphasis upon theology and content, and wider acceptance of the concept of learning as a process of growth which produces observable changes within the learner.

Part II considers the use of music in the religious education of primary and junior children. An inquiry, among selected churches in the greater Los Angeles area, revealed diverse practices and attitudes regarding this subject. Little has been done to integrate music into the religious education programs. Conflicting philosophies and professional misunderstandings appeared among leaders of religious education and music groups.

Recommended procedures have been devised for organizing and administering children's music groups, including a successful technique for organizing a children's choir. A project, integrating an entire church choir program, is described. A recommended integrated program suggests situations and music activities to be used in the religious education of primary and junior children.

Conclusions. The multiple-choir movement needs to be re-evaluated in relation to (1) the needs and capacities of children, (2) the purposes and techniques of religious education, and (3) its potential service to the church. Multiple-choir programs, by concentrating upon performances in adult services and neglecting worship in the Church School, are overlooking a large, important area of service. Primary music groups seem more desirable than formal choirs for children below junior age.

Inadequate communication and lack of understanding between some religious edu-

cators and church musicians have led to faulty scheduling, conflicting philosophies, and divergent teaching methods. There is serious need for seminaries, schools of music and churches to work toward mutual understanding, clearly stated common goals, and cooperative practices.

Church School teachers need training in the appreciation and use of music. Desirable music experiences in the Church School, throughout childhood, could help to raise the level of church music.

HOLMES, ROBERT MERRILL. *Meaning and Responsibility: A Comparative Analysis of the Concept of the Responsible Self in Search of Meaning, in the Thought of Viktor E. Frankl and H. Richard Niebuhr, With Certain Implications for the Church's Ministry to the University*. Th.D., Pacific School of Religion, 1965. 417 p. (DA, 26, 11, 6522.)

Problem. In the puzzled deliberations of contemporary higher education concerning the nature of the institutions of which they are a part and the purposes they are expected to fulfill, two words which appear with increasing frequency are "meaning" and "responsibility." The present study develops a thesis which suggests an intimate relationship between meaning and responsibility: *namely*, that meaning is derived from response and that the "depth" and ultimacy of one's sense of meaning are in some way commensurate with magnitude and ultimacy of the object of one's response. This responsive element of meaning eventuates, in turn, in three other modes of the sense of meaning: the mode which concerns purpose or direction in life, the mode which concerns the identity and integrity of the self, and the mode which concerns one's sense of the wholeness of reality.

Description of Contents. To illumine our way we have appealed to the thought of two men from widely divergent fields and personal backgrounds, the Viennese Jewish psychiatrist, Viktor E. Frankl, and the late American Christian theologian, H. Richard Niebuhr. Frankl's most recent book, *Man's*

Search for Meaning and Niebuhr's final work, *The Responsible Self* are each expressive of the principal theme in each man's thought. An examination of their thought reveals that both scholars view man from their own perspectives as an inherently responsible self in search for and dependent upon a sense of meaning in life. Frankl discloses the "will to meaning" to be the most fundamental human motivation to which the inescapable fact of man's responsibility is related, while Niebuhr provides a detailed ethical analysis of the nature of responsibility as necessarily related to faith in life's meaning. Frankl's thought provides a helpful introduction and supplement to the thought of Niebuhr, while Niebuhr provides a necessary completion and corrective to Frankl from a Christian theological point of view.

Together the thought of these two men is shown to support the thesis of this study concerning the manifold nature of meaning and its relation to responsibility. The joint implications of their thought, in the light of this thesis, are applied to certain of the problems that confront the university as a community and the persons who comprise it. Finally, certain implications are drawn with respect to some appropriate functions of the ministry of the laos on campus, and certain indications are suggested for the style appropriate for their undertaking.

JONES, GEORGE WILLIAM. *Internships in the Campus Ministry: an Exploration of Teaching and Learning Based on Reports of the Experiences of Selected Theological Students Preparing to be Campus Ministers*. Ed.D., Columbia University, 1965. 499 p. (DA, 26, 5, 2895.)
Sponsor: Esther Lloyd-Jones.

Statement of Project. This project was a descriptive study of the sequence of and critical incidents in the work and learning experiences by which interns in the campus ministry moved toward the desired outcomes of their internships and of the methods by which supervisors sought to facilitate the learning of their interns. The social role

theory of socialization provided the basic construct system for the description of individual cases. The case reports were compared for any generalizations which might emerge regarding teaching and learning in the internships.

Procedures. Eleven internships, the entire number for a year, sponsored by a major American educational foundation, provided the cases for the project. Documents prepared by the participants during the internship year were used as the primary data. Although highly subjective, these data were used as the probable most reliable source of information available since the locus of an internship is within and between the personalities of the participants.

A historical study of the ministry at American colleges; a survey of literature on the use of the internship in professional education by social work, educational administration, and pastoral counseling; and an analysis of social role theory of socialization, developed largely by Talcott Parsons, comprised the background research for the project.

Findings. The project indicates that the greatest effect of the internships was in two areas — the development of professional skills and attributes by the interns and the strengthening of the interns' further professional education. The interns generally developed a realistic concept of the campus ministry and its place in higher education and were able to make some professional contribution to the religious program of the campuses where they worked. The internships were of little value in helping interns to decide definitely to enter the campus ministry.

The factors which apparently contributed most to these outcomes were the work experiences of the interns and the supervision by the campus supervisors. Confrontation of the self in the professional role took place when there was a strong performance by the intern from the start of the internship. Supervisors who were apparently most helpful to interns were those who developed with their intern a sequence of work re-

sponsibilities that took into consideration the ability of the intern and the need of the situation for additional professional assistance. . . . These internships seem to indicate that successful practitioners need specific instruction in educational supervision in order to become successful supervisors. Only in exceptional cases did the study program of the intern or the supervision by the professional school or the foundation's director of the internship program seem to have had a major effect on the outcomes of the internships.

KEUER, EDWARD JOHN, JR. *A Comparison: Educational Theory and Practice in the Elementary Schools of Contemporary American Judaism, Catholicism, and Lutheranism.* Ph.D., The University of Texas, 1963. 524 p. (DA, 26, 1, 225.) Supervisor: William E. Drake.

Purposes. The study is based on the thesis that nonpublic, including church-related, schools are essential to a democratic pattern of education in pluralistic America. The proposal is made that a comparative study of educational theory and practice in the major school-sponsoring denominations in contemporary America — Orthodox Judaism, Catholicism, and Lutheranism (Missouri Synod) — might enhance the understanding and appreciation of these schools for one another and perhaps in society generally. A secondary purpose of the study is to discover implications for the improvement of the elementary schools of The Lutheran Church — Missouri Synod.

Procedures. A historical synopsis of the development of Jewish, Catholic, and Lutheran elementary schools constitutes the first chapter. Each school system is discussed in terms of: its basic religious outlook, the relation of education to religion, the roots of educational theory, and the evolution of the elementary parochial school as such.

The second, third, and fourth chapters respectively, treat educational theory and practice in the elementary schools of contemporary American Judaism, Catholicism, and

Lutheranism. Each chapter, in turn, considers salient features in the current status of the given school system, its major educational presuppositions, and an overview of school practices which reflect that theoretical outlook. A brief examination of efforts at assessment of educational effectiveness within each school system concludes each chapter.

Common and disparate elements in the educational theory and practice of Jewish, Catholic, and Lutheran elementary schools are compared in the fifth chapter. Major evaluative studies and their findings with respect to ascertaining parochial school effectiveness are compared at the close of the chapter.

Conclusions. The general conclusions are that Jewish, Catholic, and Lutheran elementary schools:

(1) do make a significant and lasting contribution to religious, cultural, and democratic life in modern America;

(2) do in general accomplish their distinctive "reasons for being";

(3) are a primary source of vitality, strength, and unity in the sponsoring denominations;

(4) have a future which is dependent primarily upon the quality of teaching rather than on increased financial support; and

(5) should no longer be validated or invalidated essentially on the grounds of casual observation and subjective judgment.

Recommendations for further study include the proposal that future educational research on parochial schools should be more objective, empirical, and frequent. The future of Jewish, Catholic, and Lutheran elementary schools is viewed as healthy and permanent. They are assessed as contributing positively to the American "way of life."

LAMPNER, CARL. *An Approach to Religious Youth Work*. Ed.D., Columbia University, 1965. 242 p. (DA, 26, 2, 1199.) *Project Sponsor*: Gordon Klopff.

Purpose. The purpose of this study was to examine the methods and practices whereby a national religious youth organiza-

tion, United Synagogue Youth, attempts to fulfill educational and religious objectives, and to discover any insights which may be used to strengthen religious youth work.

Procedure. A stratified sampling of twelve U.S.Y. chapters located in three northeastern states were investigated. Five sources of data were used in each sponsoring congregation: (1) rabbi, (2) youth commission chairman, (3) chapter advisor, (4) chapter officer, and (5) parents of U.S.Y. members. Data was obtained through questionnaires and interviews.

Findings. (1) The great majority of members are in the organization for primarily social reasons; only a small proportion of the membership participate regularly in the religious and educational activities of the chapter. (2) The majority of advisors are: inexperienced, have acquired little or no formal religious education, and do not practice basic Jewish observances. (3) The U.S.Y. chapter is generally found on the periphery of congregational activity. (4) Chapter programs are generally designed to entertain rather than to educate or develop religious commitment. (5) A substantially larger proportion of members associated with effective chapters, as contrasted with those rated ineffective, pursue religious studies more extensively; little coordination usually takes place between the chapter and the religious school. (6) The regional organization occupies a position of far greater centrality in the life of the chapters than the national organization.

Conclusion. The programs and activities conducted by U.S.Y. chapters do not seem to fulfill as a primary objective the religious orientation of the organization. A reconsideration of the prevalent concepts and methods of synagogue youth work was recommended: (1) The programs and activities of the chapters should move out of the realm of entertainment and into the cognitive world of young people, transforming it into a dynamic laboratory for religious experiences and teachings. (2) An individualized approach to the local chapter and member should be developed: the present

hierarchical, national structure should give way to a decentralized pattern in which the regional body becomes the central arm of the organization. (3) An effective program of advisor recruitment, selection and training should be undertaken. (4) The congregation should upgrade its youth program as a central concern, and provide an adequate budget and qualified supervision. (5) The youth program and the Hebrew school should be integrated to create a unified approach to the religious development of synagogue youth.

LANG, BROTHER MARTIN A. F.M.S.

Religion in the Undergraduate Curriculum of The American State University: An Historical Study. Ph.D., The Catholic University of America, 1964. 399 p. (DA, 26, 2, 1195.)

Statement of the Problem. Educators at church-affiliated colleges are daily brought to the realization that only the most heavily endowed private universities can afford the elaborate facilities and the specialized faculties that modern higher education demands. With this condition in mind, some have begun to ask whether the ends for which denominational institutions now exist can be satisfactorily served through the agency of tax-supported higher education. They wonder whether religion can be taught in the undergraduate programs of state universities in a manner consistent with the traditions of church bodies and still remain within the limitations imposed by the separation of church and state.

Procedure. This study views the problem from an historical perspective. It traces the evolution of religion in the curriculum of public institutions from their beginning to the present. The objective throughout is to capture the flavor of working church-state relationships as these have been embodied in college charters, presidential addresses and administrative policies.

Conclusions. The evidence indicates that university presidents from the foundation of the first institutions have consistently sought means of encouraging a wholesome moral

atmosphere and the knowledge of religion on their campuses. Some pursued these objectives more vigorously than others and those who did achieved more complete programs.

Religion gained admittance into the curriculum of the modern tax-supported universities as a result of strong backing from certain churches which felt an obligation to instruct their young constituents. Then as the character of religious studies grew more vigorously academic they received a more ready acceptance from universities as a scholarly discipline. At the present time some form of religion is taught at most American state universities under one of four basic plans. Each reflects a different interpretation of the church-state relationship and one is so broad in this interpretation that it incorporates courses and procedures identical with those employed at many private, non-sectarian institutions.

There has been no inflexible standard governing the relationship of church and state as it applies to public higher education in this country. Curriculum religion in state universities varies with the understanding of the generation that interprets its scope, it varies with the pluralistic composition of the locality in which it exists and it varies in accordance with a certain internal evolution which continually shapes it as an academic discipline. This interplay of factors has generated a variety of programs. Among them are several which have arrived at enviable arrangements which have proved satisfactory to the requirements set by both church and state and which at the same time do justice to the field of religion as an area of scholarly study. Religion can be taught and is being taught competently at certain American state universities.

LAUBACH, EUGENE E. *Inducting Theological Students Into Ministry: A Description and Analysis of a Pilot Project in Ministry.* Ed.D., Columbia University, 1964. 193 p. (DA, 26, 11, 6888.)
Project Sponsor: John L. Casteel.

Purpose. The purpose of this project was

to describe and analyze the process of an experimental field work experience for six theological students at First Methodist Church, Westfield, New Jersey, planned by the church and the Field Work Department of Union Theological Seminary. Unique features of the design were: (1) placing six students in one church; (2) the use of "ministry" as an organizing concept; (3) the local supervisor was also the seminary's field work supervisor; and (4) the involvement of the local church in planning and carrying out the training experience.

Procedure. Six incoming BD students were placed in the local church, working in teams of two with groups of junior high young people. The local church provided leadership training to prepare them for their work. They were supervised by the Minister of Education in the local church who also became their field work supervisor at the seminary. The following methods of supervision were used: group conferences, personal conferences, reporting and evaluation, participation in lectures, training conferences, interpretation to the church, reading and the writing of papers.

Data accumulated from all these sources which was evaluated in terms of its contribution to the student's self-awareness of his present ministry and his ability to generalize his learnings for a future ministry.

Findings. The value of supervision which has access to and control of operant behavior of the student in a training situation was established by the project. The group experience was highly supportive for the students involved and facilitated opportunity for experimentation with new ways of functioning and change in patterns of behavior. The concept of ministry was useful as an organizing principle for the experience, particularly in regard to an understanding of the meaning of an interpersonal ministry. Students who gained self-insight on their present ministries with teenagers were able to generalize about their future ministries.

A local church serves as a training center when it is already involved in fulfilling min-

istries of which the seminary student can be a part. Rich ancillary resources in the local church and community increase training possibilities. Careful definition of roles is necessary so that the student may understand his position in his career professionalization.

NEEDLES, PHILIP EPHRAIM. *An Evaluation of Small Group Methods in Selected Church Camps.* Th.D., Boston University School of Theology, 1965. 297 p. (DA, 26, 10, 6201.) Major Professor: Walter L. Holcomb.

Purpose. The purpose of the project was to measure and evaluate some of the effects of early adolescent small group camping within The Methodist Church by using some of the methods developed by the social scientists. Three questions were studied. Were the goals of the camping program met in any measurable way? Were any other effects discovered? Was there any evidence of a causal relationship between specific methods and particular effects? The three goals tested were: commitment, worship, and personality change. The two methods evaluated were: the building of a Christian community within small groups and the influencing of the camper through the personality of the counselors as the counselors participated in the life of the small groups.

Procedures. Pencil and paper tests were given at the beginning and at the end of each session to 230 campers and 36 counselors in 18 small groups divided between two camping sessions at Camp Galilee in Missouri during the summer of 1962.

Conclusions. Commitment was defined as identification as a Christian. The goal was to deepen the commitment of the campers and to help those campers who did not readily define themselves as Christians to choose to do so. There was no recorded change in the deepening of commitment.

The campers were willing to report that they had worshiped in their small groups and it was noted that appreciation for worship compared with other activities increased during the week.

Several changes were noted from the use of a personality test. The campers drew closer to a Christian standard established for purposes of the study. They changed to a higher level of self esteem; they saw themselves to be more dominant or independent and they wanted to be more dominant or independent; they changed toward a more realistic approach in how loving they wanted to be. The changes in love and in dominance were general in both camps and appear to have been caused by the interaction of the campers with each other.

The smaller groups of 10 to 12 campers appear to mature more readily than larger groups of 14 to 16. Group maturity, the size of the groups, and appreciation for worship, are all interrelated; no causal theory may be inferred from the data.

On three different indices — self esteem, movement toward the standard, and kind of commitment — there was a significant positive correlation between the characteristics of the counselors at the beginning of the session and the changes in the campers in the small groups the counselors led. These changes may be most reasonably explained as the influence of the counselors.

NELSON, HENRY WALTER. *A Descriptive Analysis of the Policies and Practices Governing the Standards of Conduct at a Group of Selected Church-Related Colleges*. Ed.D., Indiana University, 1965. 207 p. (DA, 26, 9, 5172.)

Problem. To determine the efficacy of prescribed behavior standards or codes of conduct at church-related liberal arts colleges. The major question was whether such regulations were effective in influencing students toward the immediate goals of these colleges.

Procedures. The problem as defined necessitated a comparison of the codes of conduct at a selected group of church-related liberal arts colleges. This comparison was made from both the administrations' and the students' points of view. The data were in interviews with the deans of students of the selected colleges. It consisted of a se-

ries of questions designed to elicit open-ended responses concerning the codes of conduct and the general philosophies of the student personnel programs at the colleges. The second instrument was an opinion scale of student attitudes which elicited closed-ended responses from selected students.

Conclusions. Apparently there is no single type of church-related college. There are significant differences among the expressed philosophies concerning standards of behavior and among the overall purposes of the various church-related colleges. Church-related colleges are highly diverse in the characteristics of their students and in their social and educational climates. They also differ greatly in their relationships to their denominations, and especially in the degrees of control which religious bodies exercise over them.

Nevertheless, it is possible to construct two theoretical models — the "primarily religious" and the "permissive" or "neutral" college — with which to examine the regulation of student control at the church-related colleges.

There would, however, seem to be apparent limitations in both types of colleges. In the "primarily religious" school there is too great a dependence upon the legalistic approach to controlling behavior, and not enough recognition of the developmental aspect of a student's character. On the other hand, in the "permissive" or "neutral" school the administrative officials, in their desire to be permissive and to allow maximum freedom of inquiry on the part of the students, often fail to help the students recognize and explore the realm of spiritual values.

The standards of conduct at some church-related colleges do not always run parallel to the college's philosophy. Some of the prohibitions are based on tradition and continue to exist primarily for public relations purposes.

Discipline is seen as primarily control and manipulation — as punishment rather than as a learning experience in Christian self-direction. Because the strict regulation of student behavior does not appear to be the

most effective means of influencing student values, some of these colleges are having to re-examine this part of their program to determine its validity.

Finally, a problem which exists in many church-related colleges is that the codes of behavior which students are asked to live by often are based on a different set of values than those held by the students themselves.

OHSBERG, HARRY OLIVER. *The Race Problem and Religious Education Among Baptists in the U.S.A.* Ph.D., University of Pittsburgh, 1964. 161 p. (DA, 26, 1, 205.)

Problem. The problem was to analyze the treatment of Negro-white relations to the official pronouncements and the adult curriculum materials of the American Baptist Convention; Southern Baptist Convention; National Baptist Convention, U.S.A., Incorporated; and National Baptist Convention of America for the years 1945 to 1963. The first two bodies named are made up predominantly of white members, while the last two are Negro. The study attempted to determine the position taken in the Conventions' resolutions and curriculum objectives, and the reflection of that position in the curriculum materials.

Procedures. The study was based upon content analysis, centering on four questions: Is the discussion of race relations in general or specific terms? Is theology basic or secondary in the discussion? Is the application local or universal? Is the treatment of race relations balanced throughout the material or concentrated in certain quarters? The Coefficient of Imbalance was employed to determine the visibility of the topic in the material.

Conclusions. 1. All four Baptist Conventions express overt commitment to racial justice and equality.

2. The American Baptist and Southern Baptist Conventions base their official resolutions concerning race relations primarily upon theological grounds. The two National (Negro) Baptist Conventions place

greater stress upon civil rights guaranteed by the Constitution and legal enactments.

3. The American Baptist and the two National Baptist Conventions advocate "inclusive" membership in their churches. The Southern Baptists take no official position on this, leaving it to the discretion of local churches.

4. The resolutions of the American Baptist and the two National Baptist Conventions contain specific suggestions regarding housing, employment, and education. The Southern Baptist resolutions contain no such references.

5. The stated curriculum objective of the Southern Baptist Convention is the most detailed in presenting theological and educational foundations for the church program.

6. None of the statements of curriculum objectives contains specific reference to "Negro-white" relations.

7. All four Conventions discuss the topic in their respective curriculum materials. The topic appears in the Southern Baptist materials almost twice as often as in the American Baptist materials.

ORTNER, DONALD RICHARD. *A Denominational Guidance Program — A Theological Evaluation of a Proposed Psychological Program — With Special Reference to the Lutheran Churches.* Ph.D., Michigan State University, 1964. 219 p. (DA, 26, 1, 202.)

Purpose. This study was carried out in response to expressions of interest in a church-related guidance program for Lutheran young people.

Procedures. It included a survey of the previous attempts made by other Protestant denominations toward the establishment of such a program; an analysis of the writings of the classical Lutheran theologians in the area of vocation; a poll of Lutheran seminaries to ascertain present Lutheran emphases in regard to that doctrine; a description of a proposed Lutheran program, and recommendations in regard to such a program.

Conclusions. A poll of Lutheran seminaries in the United States and Canada revealed that in 95 per cent of these schools' seminarians are exposed to the doctrine of vocations formulated by Luther that laymen are also called by God to their work through the assigned textbooks in Systematic Theology courses. In a further poll, four questions were presented to all professors who teach these courses. There was nearly unanimous agreement concerning Luther's position on the doctrine in question. Seventy-nine per cent of the respondents also believed that Lutheran pastors should teach such a doctrine.

A distinctly Lutheran guidance program was proposed in detail. It was suggested that such a program would properly be within the province of the new all-Lutheran agency, the Lutheran Council in the United States of America.

A synthesis which permits the co-existence of the peculiarly Lutheran doctrine of a vocation for the laity and the distinctly Lutheran doctrine of the ministry was examined in its relation to a proposed guidance program.

Finally, it was established that, as members of an eschatologically-oriented denomination, Lutherans need not only to find occupations in which they may experience their greatest fulfillment but occupations in which their own faith is least likely to be jeopardized and in which their opportunity for bringing the Gospel to bear upon the lives of others is most enhanced. A guidance program for all the youth of the church will identify additional potential church workers. Such identification must be made without recourse to recruitment and must offer equally complete counseling services for those who choose vocations which are not church-related.

O'SULLIVAN, MALCOLM THOMAS, F.S.

C. Recruiting Newman Clubs Members to the Teaching Brotherhood. Ed.D., Columbia University, 1966. 289 p. (DA, 27, 5, 1279-A.) *Project Sponsor:* David B. Austin.

Purposes and Procedure. The main pur-

pose was to sample New York State, non-Catholic, post-secondary educational institutions through the agency of the Newman Clubs students to discover if there is a potential area of recruitment to the teaching brotherhood. The procedure employed to investigate this area was to survey pertinent literature, interview the Newman Clubs chaplains, compare the sociological background of Newman Clubs members with that of college-age Christian Brothers, inquire directly of Newman Clubs members of their plans in this vocational area.

A secondary purpose, closely allied to the first, was to discover if there is a place for teaching Brothers in Newman work, it being assumed that the presence of Brothers on campus would both aid Newman work and foster religious vocations to the teaching brotherhood as well. This secondary purpose was investigated through the Newman chaplains who best could give reliable judgments on the matter. They also are the best ones to detail their daily work schedule to differentiate the areas of the sacramental from the non-sacramental, this latter being the area of involvement for teaching Brothers.

The chaplains agreed to distribute questionnaires to Newman Clubs members. These questionnaires supplied sociological data on the collegians' personal background as well as direct responses to questions on their possible religious vocational plans.

More than 2,500 questionnaires were returned. For the immediate purposes of this research, responses from female collegians were reserved for future study, leaving a total of 1,284 male respondents: 277 from public colleges, 1,007 from private colleges.

Meanwhile, a parallel questionnaire was distributed among college-age Christian Brothers in the New York and New England areas. Responses from college-age Brothers numbered 222.

Conclusions. In answer to the main purpose of this study, chaplains' judgments, statistics and direct student responses seem to show that there appears to be at the present time little potential for recruiting candidates to the teaching brotherhood.

In answer to the secondary purpose of this study, chaplains' opinions indicated mixed feelings about the realistic entrance of the teaching Brothers into the field of Newman work. The Brothers would be most welcome and helpful in some specified Newman units; in others, especially community colleges, there would not seem to be great need or demand.

Many secondary conclusions pertain to the religious vocation person and his background in five areas: social mobility, religious affiliation, ethnic background, family background and the vocation-person's decision-entrance relative to religion.

Recommendations include the need for intense organization of recruitment and publicity on the part of teaching Brothers.

PARKE, DAVID BOYNTON. *The Historical and Religious Antecedents of the New Beacon Series in Religious Education* (1937). Ph.D., Boston University Graduate School, 1965. 420 p. (DA, 26, 5, 2897.) Major Professor: Earl Kent Brown.

Purposes. This study traces the tendencies of thought and the institutional processes which culminated in the New Beacon Series in Religious Education, inaugurated by the American Unitarian Association in 1937. This curriculum is still in use in the large majority of Unitarian Universalist churches today.

Description of Content. This study is based both on published and manuscript sources and on interviews with the persons most involved in the creation of the series. The study begins with a chapter of historical background, in which the distinctive characteristics of Judaic, Christian, Unitarian, and progressive education are delineated.

The immediate precursors of the New Beacon Series, namely the Beacon Series of 1909 and the Beacon Course of 1912, are described.

Of the many individuals and groups who contributed to the making of the series, three persons are studied in detail: Angus

H. MacLean, who contributed to the climate of ideas out of which the series emerged; Ernest W. Kuebler, who administered the Division of Education of the American Unitarian Association while the series was in process of creation; and Sophia L. Fahs, who was the prime mover of the series as Children's Editor.

It is demonstrated that Mrs. Fahs successively (1) abandoned the concept of the deity of Christ in favor of a more liberal view of his humanity; (2) abandoned the concept that all religious instruction should be Bible-centered in favor of an extra-Biblical orientation including missionary biography and world stories; (3) modified the concept of formal classroom learning in favor of an experimental curriculum, as derived from the educational philosophy of John Dewey; and (4) augmented the life situation approach with a concept of vicarious learning based on the assumed congruity of childhood experience and early racial experience, as derived from the philosophy of G. Stanley Hall.

The creation of the New Beacon Series is described book by book, from *Beginnings of Earth and Sky* in 1937, the initial volume, to *Today's Children and Yesterday's Heritage* in 1952, the definitive theoretical statement of its philosophy. No attempt is made to trace the development of the series after 1952.

Conclusions. In the New Beacon Series, three basic principles are shown to be operative. *First*, the child is the arbiter of his own growth; religious instruction conforms to the growth of the child, rather than the reverse. *Secondly*, Biblical models are employed not for their inherent superiority but for their power to illustrate religious values. *Thirdly*, openness, tentativeness, and wonder are prized as evidence of continuing growth, and there is no end to the process of growth save more growth.

PAYNE, SISTER MARY ALOYSIA F.M.I. *A Study of Some Factors Influencing Integral Religious Formation of Children in Catholic Homes.* Ph.D., St. Louis Uni-

versity, 1965. 105 p. (DA, 26, 9, 5258.)

Purpose. To measure specific practices and knowledge being handed on to Catholic children by their parents as a means to integral Christian formation within homes in the Diocese of Amarillo (Texas). The investigation sought to determine whether relationships exist between parental educational backgrounds and the religious formation of children, and also to consider the school enrollment of the older brothers and/or sisters of these preschool children.

Procedures. Briefly, a general development of the catechetical evolution and renewal was sketched in bibliographical perspective to serve as a frame of reference for approaching the problem. Definite traditional prayer forms and basic dogmas essential to the Catholic religion comprised the test administered to preschool children five and one-half to six and one-half years of age who formed the population for the study.

Findings and Conclusions. Less than half (42.5%) the children evidenced knowledge assumed by pioneer investigators to be traditionally taught in Catholic homes. Equally evident was a greater familiarity with prayer forms (46%) than with knowledge of dogma (39%).

The basic conclusions were:

1. On the basis of *tradition*, children tended to fall below the expected norm, but they ranked significantly higher than did their counterparts in previous nation-wide studies.

2. On the basis of *parental education*, children tended to show greater familiarity with prayers and the knowledge of dogma in proportion as parental education was greater. Also, they showed increased identification with parents as teachers of religion in their homes.

3. On the basis of *Catholic school attendance*, children whose mothers had attended Catholic schools at varying levels, tended to score higher than those of mothers with corresponding levels in public school only.

The findings warrant the suggestion that the present school crisis is more gravely complex than at first appears. One danger indicated is that overemphasis upon the external, particularly the financial, aspects of formal education may result in a de-emphasis of pre- and post-school formation of children and youths for Christian living.

As an outcome, four considerations are offered for revitalization of Catholic education toward integral Christian formation.

PETERSON, HARRY DONL. *The Role of Religion At Selected State Colleges and Universities in the United States.* Ed.D., Washington State University, 1965. 152 p. (DA, 26, 1, 206.) *Chairman:* Zeno B. Katterle.

Purposes. This study was an attempt to determine the role of religion at the 200 largest state colleges and universities in the United States. The study also related the opinions of state college presidents, or their delegated representatives, pertaining to the current church-state relationships.

Procedures. A questionnaire was mailed to the presidents of the institutions. One-hundred eighty-two responded, a 91 per cent return. The colleges were classified by size, region, and founding date for further analysis.

Conclusions. The commemoration of Christmas was the most common religious activity sponsored on 86 per cent of the state campuses. Grace at some college banquets was offered at 79% of the state colleges. Religious preference cards were used by 76%. Religious Emphasis Week was a practice on 56% of the campuses. Fifty-four per cent had student religious coordinating councils. Baccalaureate services were sponsored at 51% of the colleges. Eight state colleges bestowed a bachelor's degree, one a master's and one a Ph.D. in religion. Seventeen per cent accepted an average of 9-12 semester hours of religious course work taught in religious foundations. The state constitution was considered a determinant in establishing religious relationships by 50%, tradition by 45%, and written policies by 30% of the educators.

Ninety per cent agreed that state colleges could teach objectively about religion without advocating a particular creed. Sixty-four per cent stated that state colleges had an "obligation" to encourage the students in their religious life both in the classroom and in their campus life. Seventy-two per cent felt that if all interested denominations and faiths were represented in a religious lecture series on a state campus this would not violate church-state separation. Seventy-six per cent agreed that religion can be taught as objectively as can certain other academic subjects.

Areas of greatest concern were: difficulty in administering relationships with such a complex of different organizations, concern over legal entanglements, lack of student interest in religious activities, and concern that many churches were quite demanding in promoting their own purposes.

Major contributions religious institutions and instructors do or can make on college campuses were: broaden individual's understanding, give purpose and direction to a student's life, and reinforce student's moral code.

Colleges under 7,000 had more on-campus religious activities; colleges over 7,000 had less, but more relationships with off-campus centers.

PHILLIPS, RICHARD LEE. *A Content Analysis of the Cooperative Weekday Religious Education Curriculum of the National Council of Churches*. Ed.D., Syracuse University, 1965. 403 p. (DA, 26, 10, 5888.)

Purpose. To describe selected content in 49 texts produced by the Cooperative Publication Association for use in Weekday Religious Education classes. The results are of value to those thinking of selecting some of the texts for use, to writers in the field of religious education as well as curriculum writers in general, to persons of any religious orientation interested in the content described in this interdenominational Protestant curriculum, and to those planning religious curriculums, particularly those who

will be planning a revision of the curriculum analyzed.

Procedures. The methodology of content analysis stemming from the work of Berelson, Lasswell, and Cartwright was used in the study. The themes — God, Jesus, Church, Jews, Roman Catholics, and Negroes — were analyzed through codings in forty-five categories. The basic unit of the study was the paragraph. Quantification took place in terms of percentages of content. Tabulation and manipulation of the data were done on IBM cards and by computer. Statistical procedures included analysis of variance and correlation matrices for all the texts as a group as well as for texts grouped by public school grade level. The reliability of the application of the content analysis outline used was established by an independent check as well as by a time lapse check by the writer. Reliability was very high.

Findings. The results show that 20.7% of the paragraphs of the curriculum mention God, 19.1% mention Jesus, 10.4% mention the church, 8.5% mention Jews identified as Jews, 0.9% mention Roman Catholics, and 0.5% mention Negroes. Less than 1% of the Jewish content involves the contemporary scene, the remainder coming in Old Testament lessons.

Content about Roman Catholics is almost exclusively in one text about the Protestant Reformation. The results of the study indicate an almost total neglect of the cultural diversity in contemporary United States life. What content there is about the Negro is positive, the content about Jews is overwhelmingly positive but content about Roman Catholics tends to be either neutral or negative.

It was discovered that content about God, Jesus, and the church in the curriculum is very non-doctrinal. The most characteristic portrayal of God is as a creator followed in frequency by the portrayal of a judgmental God. The most frequent mention of Jesus is as a teacher and a leader of men. Writers were most reluctant to give any direction to content about the church. It is most fre-

quently characterized as a fellowship of believers, as a place of worship, and as an institution with which the pupil should be identified.

PRESSAU, JACK RENARD. *Concomitants of Hymn Comprehension: an Exploratory Study*. Ph.D., University of Pittsburgh, 1965. 129 p. (DA, 26, 8, 4472.) Supervisor: Lawrence C. Little.

Purposes. This study sought to measure the degrees of comprehension by United Presbyterians of selected psalm paraphrases and hymns of Isaac Watts: first, to determine whether there are differences between the comprehension of the psalms and hymns, between both the comprehension and familiarity of the hymns and psalms when read aloud or sung, and between the comprehension of elders, teachers and other church members; and second, to determine the relationship of hymn-psalm comprehension to verbal ability, Biblical knowledge, expressed familiarity with the psalms and hymns, general personal factors and types and amounts of exposure to religious teaching.

Procedures. Four instruments were used in the study: (1) A Personal Data Form to measure general personal factors and types and amounts of exposure to religious teaching; (2) A Comprehension of Hymns Inventory (CHI) to measure comprehension of selected psalm paraphrases and hymns of Isaac Watts; (3) Scores from two Northwestern University Tests of Biblical Knowledge, combined for a measure of Biblical knowledge; and (4) Scores from three subtests of the Holzinger-Crowder Uni-Factor Tests, combined for a measure of verbal intelligence.

Findings. The CHI and Personal Data Form were administered to a random sample of elders, teachers and members of twelve churches in the Pittsburgh Presbytery.

The hymns were found significantly more difficult to comprehend than the psalms. The two general personal factors related to hymn comprehension were more years of education and attitude toward poetry.

Using an item analysis of the CHI, it was possible to compare the eight most difficult and eight easiest items for characteristic differences. From an interpretation of the response patterns on these items it seemed evident that difficulty was associated with phrases involving Biblical terms and allusions, complex poetic devices, archaic language and high-level vocabulary.

Conclusions. Four conclusions seem justified. (1) Hymn comprehension is related to "cultural privilege," since superior education, higher verbal ability and membership in larger churches were all related to higher CHI scores. (2) Hymn comprehension is related to amount of religious knowledge gained and not to the degree of participation in religious educational activities. (3) Hymn comprehension is a complex exercise affected by many factors, not all of which could be included in this exploratory study; further research is therefore needed. (4) Tests such as the CHI seem to be effective research instruments for evaluating church educational programs as well as for exploring other concomitants of hymn comprehension.

REIBER, STANLEY ROBERT. *Perception of Parents and Children of Presbyterian Related Families as to the Content of Desirable Religious Behavior*. Ph.D., The Florida State University, 1965. 76 p. (DA, 26, 10, 6228.)

Purpose. An exploratory study designed to ascertain the degree of congruence in the perception of a group of children and parents regarding the content of desirable religious behavior for the children. Specifically, the focus was upon the degree of agreement between parents and children concerning those items of behavior which they dichotomized as constituting either desirable social behavior, or behavior having significant religious connotations.

Procedure. The data were gathered from a stratified random sample of children attending Sunday Schools in the churches of the Presbyterian Church in the United States, and the parents of these children.

Two hundred and ninety-eight matched parent-child instruments furnished the raw data. Of these, one hundred and thirty-seven were male-child and parent combinations and one hundred and sixty-one were female-child and parent combinations. Slightly over fifty per cent were from rural or small town areas, and the remainder were from large cities and urban areas.

The instrument employed was a questionnaire originally developed for this study. In the analysis of the data the Spearman rank-order correlation measure and the Chi-Square statistical test were employed.

Conclusions. The data indicated that there is a high level of agreement in perceptions between the parents and their children as to the content of desirable religious behavior. This finding holds true for both those items which are to be considered positive or religious behavior patterns and for those which may be considered negative or irreligious from the point of view of the respondents. In an analysis of the specific activities which the respondents felt to be the most important, again a high level of agreement was evidenced.

There were, however, certain items concerning which there was a significant difference between the parents and the children. These centered primarily around the socially-oriented items rather than around those which might be considered as the traditional religious items.

A higher degree of parent-child agreement was found in those cases where the parents attended church regularly, but the degree of agreement was not affected by parental attendance at Sunday School or by religious practices in the home. There was likewise no significant difference in the parent-child agreement patterns between the mother-child and the father-child respondent pairs. Age of the parents manifested no significant difference in the agreement patterns.

ROWELL, JOSEPH CY. *A Theory of Lay Leadership for Adult Study Groups in the Church*. Th.D., Princeton Theological

Seminary, 1965. 380 p. (DA, 26, 6, 3513.)

Problem. To formulate a theory of lay leadership for adult study groups in the church. The five integral sub-problems were: (1) What is the context in which leadership is to be exercised? (2) What is the scope of leader concerns? (3) What is the purpose of leadership? (4) What are the functions of leadership? and (5) What is the process of leadership?

The central hypothesis was that leadership is action that assists a group in the accomplishment of study tasks and that enables a collection of persons to become a responsible, working group.

The hypotheses of the sub-problems were: (1) Leadership is conditioned by the context of the church and of the study group which restricts and prescribes what is to be done; (2) The chief focus of a leader's attention, or the scope of his concern, is the group participant as individual and the participant in interaction with others; (3) The leader is an institutional agent whose purpose in working with a group is to further the objectives of the church, the sponsoring body; (4) The designated leader, by virtue of his position, has responsibility for the execution of certain functions; and (5) A leader consciously makes use of those processes which enable persons to respond to the content of the study, to one another and to him.

Procedures. Data for the study were drawn from the research and literature of three categories of foundation disciplines: (1) theological; (2) educational; and (3) psychological and social-psychological. In chapters on each of the sub-problems the data were reviewed, analyzed and interpreted to form the findings relevant to each problem.

Conclusions. All six hypotheses were supported. Aspects of the context, function and process hypotheses were made more explicit. The central hypothesis was also clarified.

On the basis of the findings a theory statement was formulated that the lay leader

of a church study group is an agent of the church given responsibility for guiding a lay group in study. He is concerned with the participants as individuals and as persons in interaction with each other and is guided by the purpose of bringing together the goals of the church and of individuals through a group experience that contributes to the edification of the church and the meeting of personal needs. He executes activities that enable persons to work together on common tasks, and he plans, selects and utilizes appropriate techniques.

The theory may be distinguished from current Christian education theory and practice at several points. One is its emphasis on the leader as an agent of the church. The leader is in a middleman position in relation to, for example, church goals and individual and group goals and needs; a group's task and maintenance activities (a tension permeating the whole theory); and the ordained minister and the laity.

Another differentiating factor is the emphasis on the leader's concern for persons as a basis of operation. The theory also enlarges the scope of appropriate leader activities by giving him pastoral, teaching and group guiding functions; and it provides a conceptual framework for the selection and use of procedures and techniques.

SMITH, CHARLES LEON. *A Philosophy of Family Life Education for the Methodist Church*. Ed.D., Columbia University, 1965. 253 p. (DA, 26, 8, 4846.)
Project Sponsor: Arleen Otto.

Project. The purpose of the project was to develop a philosophy of family life education for The Methodist Church. It sought to answer these questions: What is the nature and work of the Church and the place of the family in the Church? What does the Christian faith say about marriage and family life? What is Christian family life? What constitutes a philosophy of Christian family life education?

Procedures. Four steps were followed in developing the project: (1) a study of relevant Methodist materials as the foundation

on which to build a philosophy — three official documents, certain periodicals and curriculum materials and particular pamphlets related to family life work in the church; (2) a careful examination of related official and semi-official statements by other major denominations in the United States and Canada and of other church studies in the area of family life; (3) an inquiry into selected books (mostly by Christian educators, theologians and family specialists), periodicals and a few unpublished papers in the field; and (4) the preparation of the statement of philosophy by the writer in consultation with a responsible review committee to guide the author in preparing a statement acceptable to the Curriculum Committee of The Methodist Church.

Conclusions. The project resulted in listing seven fundamental principles and in outlining a design for Christian family life education. The principles are: (1) Family life education arises out of the church's concern for persons and for families. (2) It involves an understanding of families in society. (3) It grows out of the nature and work of the Church as Christian community which comes to expression in the church and family. (4) Family life education is planned "in the light of the Christian faith," in terms of the Christian understanding and experience of marriage and family life. (5) It is based on an understanding of what constitutes the six essential factors of Christian family life. (6) It is an integral part of the larger field of Christian education. (7) Family life education is a shared ministry of home and church.

The design has five parts: (1) the objective of family life education; (2) the scope and content of the curriculum; (3) the context of the curriculum, describing the place of both the church and the family; (4) methods of learning and learning tasks; and (5) a plan for curriculum construction structured on the developmental tasks of the family life cycle seen in the light of the factors of Christian family life.

The report also suggests some directions for the future development of the philoso-

phy and program of family life education in The Methodist Church in curriculum materials, evaluation and research.

STROBEL, WALTER ROBERT. *Personal and Academic Problems of Bachelor of Divinity Degree Candidates at a Large Metropolitan Theological Seminary: A Descriptive Study*. Ed.D., Columbia University, 1966. 383 p. (DA, 27, 4, 977-A.) Project Sponsor: Esther McD. Lloyd-Jones.

Problem. The focus is upon the concern of the seminary with the personal problems and tensions of its students in the process of preparation for the ministry.

This study confines itself to three objectives: to identify the personal and academic problems of candidates for the Bachelor of Divinity degree at Union Theological Seminary, New York City; to describe the degree of congruence between student and faculty perceptions of major student problems; and to describe the purposes, structure, services and functions of the student personnel program under the direction of the Dean of students.

Procedures. Identification of student problems constituted the first part of this study. Marsh's "Graduate Student Survey" was revised and adapted for use with theological students. The instrument used in this study, the "B.D. Student Survey," was a two-part questionnaire comprised of a series of fixed alternative and open-end questions, and a "Personal Check List" listing specific problems that might be experienced by seminary students.

The instrument was administered to the entire B.D. student body. Seventy-seven per cent responded. Members of the faculty and administration were given Part II of the instrument with instructions to indicate their perceptions of student problems. Ninety-six per cent responded.

The second part of the study consisted of a collection of the literature relevant to the description of the Seminary's student personnel program, and interviews with key personnel concerning the organization, func-

tion, services and facilities of the student personnel program.

Conclusions. A significant proportion of students were experiencing problems in areas which were inseparably related to their individual development and efficiency and to the quality and value of the professional training they were receiving. Problem areas of "most serious" concern were related to vocational indecision, confusion or doubt about personal faith, and problems reflecting personal inefficiency in the study processes or difficulties encountered as a result of inadequate educational background and experience.

Problems of "most frequent" concern were generally manifestations of the more mechanical and personal aspects of study: inability to read fast enough, difficulty remembering read material, lack of real interest in study, waste too much time. Interviews revealed that the high degree of difficulty students were encountering with the mechanics and discipline of study were often directly related to the deeper problems of uncertainty about faith and vocation.

A high degree of congruence in student and faculty perception of student problems was noted in the areas of vocational indecision and uncertainty about personal faith.

SULLIVAN, FRANCIS JAMES. *A Study of Controversial Educational Issues as Treated in AMERICA and THE COMMONWEAL, 1947 to 1962*. Ph.D., New York University, 1965. 239 p. (DA, 27, 2, 378-A.)

Purpose. This study identifies a number of controversial educational issues regarding the role of Catholic education in American society and analyzes their treatment in *America* and *The Commonwealth*, the only two Roman Catholic weekly journals of opinion during the period from 1947 to 1962.

Procedures. An analysis was made of the editorials, articles and correspondence of *America* and *The Commonwealth* in order to determine what development, if any, took place in Catholic attitudes during this period

from 1947 to 1962 and what range of opinion existed within the two journals studied. The study focused on the following questions: the religious function of Catholic schools; their success or failure in producing informed Christian citizens; the response made to the issue of divisiveness; the Catholic attitude toward public schools; and the need for changes or adjustments in the structure of Catholic education.

The general method employed was that of logical analysis, comparison, and interpretation of verbally expressed concepts.

Findings. The principal findings of the study indicate a number of changes in the views expressed between 1947 and 1961 — changes reflected by both editors and contributors. In the matter of religious education there was a decline in defensiveness and a call for a general reconsideration of the nature of religious education. In general this meant growth of interest in liturgy, dialogue and the development of a "Christian learning." Increasingly in this period Catholic schools were criticized for their lack of scholarship, their failure to produce socially committed graduates and for the absence of an effective lay voice in the control and administration of the schools.

On the issue of divisiveness the changes were not as marked. The primary concern of the editorials and articles in both journals centered in the natural law and the dangers of secularism, although a few dissenting opinions were expressed by contributors regarding the harmful effects of parochial school expansion upon public education and the community at large.

The attitudes toward public education improved noticeably during these years but proposals for adjustments in the basic structure of parochial schools arose chiefly from practical economic considerations. A call for a more basic theoretical re-evaluation of the ideal of "every Catholic child in a Catholic school," did, however, appear in a few articles and letters as well as in a 1961 editorial of *The Commonweal*.

Conclusions. The basic conclusions reached were as follows: although this was

a period marked by a number of significant changes in attitudes toward both parochial and public schools, these changes did not generally extend to a re-evaluation of the ideal of the Catholic school as such. The principal obstacles to such a re-evaluation appeared to be the great emphasis given to abstract philosophical considerations of natural law, the fear of secularism, and the limitations imposed by Catholic attitudes toward ecclesiastical authority.

WASSMAN, LUCILLE EMILY. *A Volunteer's Introduction to Teaching Children in Sunday School*. Ed.D., Columbia University, 1964. 135 p. (DA, 26, 4, 2064.) *Project Sponsor*: Alice M. Miel.

Project. The project is the development of a handbook for the beginning nonprofessional volunteer teacher of children in Christian education. It is the fusion of ideas, impressions, reflections, and knowledge about teaching, child development, and religious education based on survey, study, and experience.

The design for the project developed out of the writer's experience with volunteer teachers in Christian education. This experience indicated a need for a general orientation to teaching for the nonprofessional volunteer and suggested the development of a framework of concepts and views which could be blended together to serve as a foundation for the obligations of a volunteer teacher.

Procedures. A number of sources in the area of child development were consulted. Teaching materials available for teachers, children, and adults in several Protestant denominations were studied. Articles from the past ten years in the *International Journal of Religious Education* and *Religious Education* were reviewed. A large number of recent and current publications in Christian education were surveyed.

The completed handbook and a questionnaire were submitted to seven directors of Christian education. Their responses and suggestions were incorporated into the final revision of the handbook.

Description of Contents. The handbook begins with a brief introduction to its contents. The first section speaks directly to the new volunteer to help him identify himself within volunteer work and to see the significance of the relationship between his own religious beliefs and personal life and the influence this will have in his teaching of religion to children. It reminds the reader that the church has a purpose for which it was established and that a program of Christian education is a means through which the church can meet its purpose.

The second section discusses selected aspects of teaching through the description of several classes in session. Major points in the field of child development are introduced in the third section. The fourth section discusses specific teaching acts. Materials for teaching are described in the fifth section. The sixth section emphasizes the teacher's relationship to the church, home, and other personnel in Christian education. A final word summarizes the important factors in volunteer teaching, and suggests ways and sources for continued growth.

WILSON, WILLIAM ROBERT. *A Comparison of the Knowledge and Opinions of Students Preparing for Membership in the Methodist Church*. Ph.D., University of Pittsburgh, 1964. 142 p. (DA, 26, 3, 1492.)

Problem. Because dependable means of evaluating church membership education in the local church have not been developed, this dissertation was an attempt to evaluate some of the aspects of the program. The specific problem was to determine relationships between the personal characteristics of students enrolled in membership classes, their comprehension of the membership text, and their opinions about Christian commitment.

Procedures. Data were obtained from 311 students enrolled in twenty-eight Methodist churches in Western Pennsylvania. Personal characteristic data (sex, age, school grades, Sunday school attendance, mother education, father education, mother church

attendance, and father church attendance) were reported by the students. Knowledge scores at the beginning and the end of the course were obtained from a test written for use with the 1960 edition of the *Membership Manual of The Methodist Church for Boys and Girls*; opinion scores were obtained from an inventory written to measure commitment as defined from other studies.

Correlation coefficients between the personal characteristics, the knowledge scores, and the opinion scores were computed at the beginning of the course. Correlation coefficients also were computed between the knowledge and opinion scores at the beginning and the end of the course as well as a comparison of their means. A factor analysis was made of the sixty opinion items and the eight characteristics (sixty-eight variables) to test the definition of commitment and to gain insight into the influences affecting responses to the opinion items. Many of the correlation computations and the factor analysis were done by computer programs available at the Computation and Data Processing Center of the University of Pittsburgh.

Conclusions. Among the conclusions reached were: academic success in school is the best indicator of the students' readiness for membership in regard to their knowledge and opinions; the attendance and education of the parents and the students' Sunday school attendance are not good predictors; and younger students in the class receive as good scores as older ones, but their ability to understand spiritual concepts may be limited.

The students did improve over the length of the course, indicating that the objectives of the course are being achieved. However, knowledge-opinion relationships indicate that more insight must be gained into the many factors which are affecting the thinking of the students. The factors observed may help. Students are called upon to increase their knowledge, but the end result must be the establishment of certain priorities for their lives.

WINTER, NATHAN HAROLD. *The Role of Samson Benderly in Jewish Education in the United States*. Ph.D., New York University, 1963. 344 p. (DA, 26, 4, 2065.) *Chairman*: David Rudavsky.

Description of Contents. While the influence of an educational personality upon the life of a community is usually difficult to evaluate precisely, the appearance of Samson Benderly upon the Jewish scene can unqualifiedly be regarded as having begun a new epoch in Jewish education in America.

When Benderly came to New York City in 1910, the continuing wave of immigration had made it the largest settlement of Jews in the history of the Jewish people. This precipitous growth produced overwhelming problems of physical adjustment, economic absorption and cultural integration.

Benderly understood that to survive as a Jewish community, American Jewry must establish for itself both a physical haven and spiritual center in the United States.

The key to a normal and healthy Judaism in America, Benderly knew, lay in Jewish education. The Jewish school must develop a spiritual atmosphere which would permeate and penetrate the life and consciousness of every Jewish family.

To carry out his philosophy, Benderly conceived of a comprehensive educational program which could serve as the "lever" necessary to raise the level of Jewish life in America, rooted in historical Judaism, tied to the Jewish people throughout the world, yet an integral part of the American environment sharing in its responsibilities and its opportunities.

Benderly established the first Jewish educational agency in the United States created to handle Jewish education in a comprehensive, non-partisan, non-denominational, communal setting. He developed pilot schools which tested procedures, originated programs, developed curricula and experimented with new ideas. Benderly organized School Board representatives, formed princi-

pals' and teachers' study groups, and initiated a leadership training program designed to create a new profession for Jewish education in the United States.

Benderly pioneered in the education of Jewish girls, and set the pattern for adolescent and secondary Jewish schooling. He experimented with Jewish educational camping and succeeded in using the summer months for formal and informal Jewish instruction. He initiated home-study projects for the pre-school child and designed extension programs for the unschooled.

For almost forty years, the name Benderly represented American-Jewish education, and his blueprint became an integral part of Jewish education in this country. His Bureau structure was the prototype for similar institutions which spread throughout America and his educational experiments became the norm. The men and women whom he trained and inspired served and continue to serve as the ambassadors of Jewish education in America.

He may aptly be described as the architect and designer of American Jewish education.

WYNN, JOHN CHARLES. *A Descriptive Evaluation of a Three Year Project in Family Education Research in the United Presbyterian Church in the United States of America*. Ed.D., Columbia University, 1964. 335 p. (DA, 26, 4, 2365.) *Project Sponsor*: Ernest G. Osborne.

Statement of the Project. This is the critical description of a project in family education research conducted by the United Presbyterian Board of Christian Education between the years of 1956 and 1959. The author, who was the research director, recounts the chronicle of that research project, weighs the experiences, and cites what was learned. The objective of this candid report is to demonstrate how such research might be accomplished by other agencies with similar aims.

Description of Contents. The techniques employed, the process of assembling and

analyzing the data, and an evaluation of the entire effort are included. The data as such are summarized only selectively and briefly, being available in the book *Families in the Church: A Protestant Survey* (Association Press, 1961). Findings about the church's ministry to families, the home life of constituent members, and theological insight made but modest impact upon the program of the sponsoring Board of Christian Education. Among the reasons adduced for this are (1) the neglect in the research design for a detailed phasing-out process; (2) the morale problems of a staff in the throes of reorganization, and unusually sensitive to implied criticism of existing program; (3) inadequate communication channels for relating research data to the departments involved; and (4) the haste in which certain elements of the project were drawn to a close.

One thousand questionnaires from Presbyterian pastors were analyzed for information about their ministry to families. Pastoral opinions and experiences provided data that were cross-tabulated with six basic variable factors: age, community, region, size of church, type of staff, and use of denominational curriculum materials. Significant correlations led to new information about these clergymen.

Group interviews in 63 churches brought together 719 parents for tape-recorded discussions of their satisfactions and problems in family living. These same parents plus 281 others filled out a total of 1000 questionnaires concerning their homes and family life. Combined, the interviews and questionnaires supplied insight into the patterns of Presbyterian parents and demonstrated their readiness for new programs in family education.

Other components of the research design included a consultative conference of theologians who considered but rejected the formulation of a definition of Protestant family doctrine. The researchers also held extended personal interviews with 25 interdisciplinary representatives of the helping professions regarding how church and community might cooperate in family education.

From these coordinated surveys the researchers wrote 14 comprehensive working papers and presented a set of conclusions and recommendations to their board. The limited influence of these recommendations is the subject for the final analysis of the doctoral report. In retrospect the author theorizes how the research and the report have been improved for a better reception.



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BOOK REVIEWS

Toward a Theology of Involvement: The Thought of Ernest Troeltsch. By BENJAMIN A. REIST. Philadelphia: The Westminster Press, 1966, 264 pp. \$6.00.

Admirable is the word for Benjamin Reist's study of the thought of Troeltsch. Admirable, and yet disappointing. No one can question that this book is the best study of Troeltsch's thought now available in English. Its concise and often forceful summary of many of the central themes of Troeltsch's work makes it a helpful introduction to what is otherwise an immensely complicated corpus of material. Then too it comes at a time when the themes of evangelical liberalism are being re-examined to find what they can contribute to the changing mood of contemporary theology. Of the disappointment we shall speak in a moment.

Perhaps one can gain some initial understanding of Reist's effort by looking to the methodology of his study. The method is that of selecting and summarizing key thoughts, concepts, and ideas. The author will pick one or two concepts around which one can understand a major work, and then he will select a quotation that underscores the key thought. Furthermore he will then focus in upon the central concept or word within the quotation. Such an approach has a number of advantages, but also several distinct disadvantages. The foremost advantage is that one may gain a quick overview of a great wealth of complex material. The message becomes clear, simple, and straight-forward. On the other hand there is always a loss of a great deal of detail, along with the danger of overemphasizing elements that should stand in counter balance to other themes.

Reist develops his arguments around several key themes. The *first* that he emphasizes is Troeltsch's overriding concern to comprehend Christianity's *involvement* in the modern world. All of Troeltsch's work comes to a focus, argues Reist, on the "modern world" on one hand and Christianity's "involvement" on the other. The statement is fair, but when so formulated it does not do justice to the dialectical relationship of Christianity to the modern world. In my opinion the concept "involvement" is too flat to carry what Reist wants to say. Reist goes on to show how Troeltsch considered the modern world to be shaped far more by the Enlightenment than the Reformation. Troeltsch has often been criticized — Reist must be included among the critics — for underestimating the consequences of the Reformation. Be that as it may, he seems to have assessed the Enlightenment properly.

A *second* key theme is that of Christianity's *capacity* for involvement when examined historically. With considerable justification our author suggests that the key to Troeltsch's famous church-

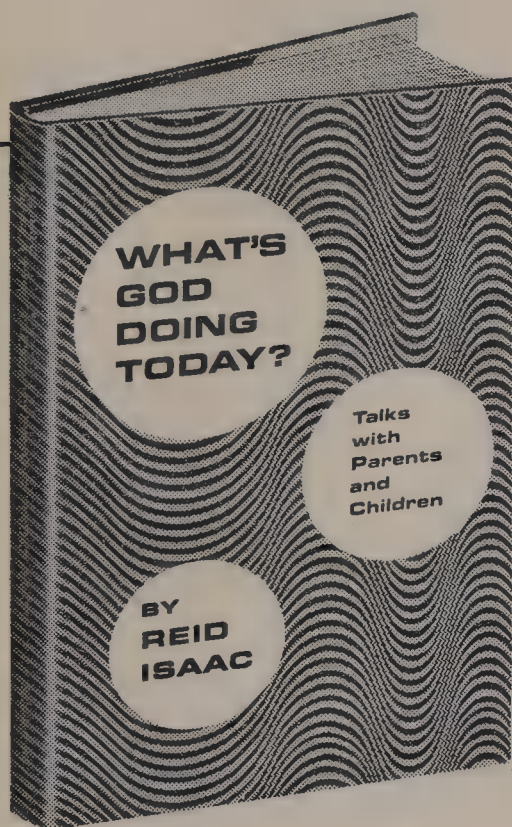
sect typology is the idea of involvement. The sect attempts to abandon all involvement with the world in order to preserve the purest ethical impulses of the gospel, while the church seeks to universalize the gospel by a total involvement with every dimension of life. Only twice in the history of Christianity has the church ideal come close to being realized, and only then when accompanied by major sectarian tendencies. The medieval church approached a unity of culture approximating the church ideal, and the combination of Calvinism and sectarianism gave the "free church" an important influence after the Reformation. But in Troeltsch's view both Thomism and the free church are rapidly becoming defunct in their influence.

It is also to Reist's credit that he emphasizes the mystical type along beside church and sect. Troeltsch believed that mysticism, when divorced from church or sect, has no power to form groups and therefore no real social influence. Such mysticism seems to accompany modern education and invariably weakens the social effect of the gospel. The effect of this tendency along with the others mentioned above is to throw the Western world into a situation where the gospel is no longer the most important socially formative power. In a very apt phrase Reist characterizes this as a "post-Christendom age."

Still a *third* theme in Troeltsch's writing, again rightly emphasized by Reist, is that of historical *relativism*. From his earliest to his latest writings Troeltsch became more and more engaged with this problem. The *Social Teaching of the Christian Churches* raised the problem so poignantly that Troeltsch was driven to devote his second and last major work to it. In Reist's view the effect of the latter work is to allow the concept of "individuality" to eclipse that of "development", foreboding the collapse of Troeltsch's theology. I cannot agree with Reist on this point. It is true that "individuality" does become of primary importance for Troeltsch, but that *need* not eliminate "development" in history. It is precisely the holding together of these two concepts that is the most crucial historical problem of the twentieth century. In many ways they signify the split between East and West. Reist seems more nearly correct when he suggests that the idea of "individuality" anticipates the current discussion of cultural pluralism.

PERHAPS THE MOST SERIOUS PROBLEM with Reist's book is that he never deals directly with Troeltsch's epistemology, without which one can never see clearly what the German scholar was about. Troeltsch's earliest approach to history was in terms of Dilthey's concept of "sympathetic experience" (*Erlebnis*), but this is subject to the vicissitudes of the onlooker's changing moods.

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Then Troeltsch turned to a search for "normative validity" (*Geltung*) within history itself, a variation of Neo-Kantian epistemology. That proved to be inadequate to the radically unique elements of life. Hence the appeal to Leibnitzian concept of "individuality." A study of these shifts would add considerably greater depth to Reist's book.

Nor does Reist seem to be aware that the concept of "individuality" actually anticipated existentialist and Neo-orthodox elements in contemporary theology. Troeltsch is so often presented as one who began with brilliant insights, but whose ideas were ill-fated to radical demise. Too seldom is it mentioned that many of his methods and conclusions are standing remarkably well after almost five decades of this kind of criticism. Reist does tell us that Troeltsch's findings have been taken up by such men as Bonhoeffer, Lehmann, Cox and Marty, though the discussion at this point is far too brief. One should add that another line of influence equally important for American theology has been through H. Richard Niebuhr, James Luther Adams, Roland Bainton, Walter Muelder and their many students, who emphasize sociological method in theology. Those who advocate the ideal of the "free church" are also very heavily indebted to Troeltsch, though that debt is seldom acknowledged.

Furthermore Troeltsch's attempt to push beyond the limits of his own formulations is very similar to the method of Paul Tillich, a fact of which Tillich was fully aware. Theology in our day must not only acknowledge change; it must call for change. Churches today are in the midst of problems of social change that may not be initially understood without Troeltsch's analysis. While it is a central thrust of Reist's book to show how relevant Troeltsch's work is for today, his influence is far greater than Reist's book indicates.

While it is legitimate to circumscribe a problem so as not to be compelled to deal with every detail, it is nevertheless unfortunate to arrange an argument so that the idea of "collapse" tends to dominate the conclusion. It is high time that Troeltsch's incredible influence be properly assessed without laboring those elements that everyone knows have been superseded. This book is a very long step in the right direction. Indeed it is the best now available in English. But the work still leaves Troeltsch's contribution to twentieth century theology somewhat out of focus. The book is to be applauded for bringing forward into delightful clarity themes of Troeltsch's thought that must heretofore have been obscure to many readers. Yet it is to be regretted that Reist accedes to the idea of collapse that has too much dominated previous discussions about the theology of Ernst Troeltsch. — Donald E. Miller, Bethany Theological Seminary, Oak Brook, Ill.



The Case for the Chosen People: The Role of the Jewish People Yesterday and Today. By W. GUNTHER PLAUT. New York: Doubleday, 1965. \$4.50.

Any philosophy of Jewish history involves a study of the riddle of Jewish survival, the mystique of Jewish history: not the names and dates and place of Jewish existence, but *why* did the Jewish people among all others in human history survive? Was it their intelligence? Their wit? Their ingenuity? Learning? Adaptability? What actually accounts for this miracle of the centuries?

W. Gunther Plaut, who is the distinguished rabbi of Holy Blossom Temple in Toronto, is committed to the classic theory of the chosen people doctrine. It is because, in answer to this eternal riddle, the Jews are the chosen people of God. It is because God covenanted with the people of Israel to be His particular people who, through suffering and success, through century after century, have survived and must continue to survive in order to be His witness to mankind.

Plaut deals with the unique question, Why is a Jew a Jew? He deals with the riddle of Jewish existence — survival and its meaning, cast in a theological context, yet within a framework of economics, psychology, politics, facts, even fiction. He begins with the impossible history that is the Jew's: with all the attacks upon the Jews, with all the power of empires that rose and fell on the stage of history, how come the Jews could survive? They couldn't survive — yet they did. Why? Certainly so conspicuous a success could not have been an accident century after century. There must have been some purpose, some reason. Plaut offers ten highlights of this people's impossible career — spanning 2,000 years — that illustrate the wonder of this persisting people who insisted on shouting "Yes!" when the whole world was saying "No!" to them by way of persecution, hatred and malice. Why did the Jews insist on having a destiny instead of writing finis?

Plaut analyzes some of the answers which are more or less well known: his father's traditional answer found in the Bible, the answer of the Church and the Mosque, the answer of Barth and Niebuhr, even the specious reasoning of the Marxists (an excellent analysis, by the way), the approaches of Spengler, Toynbee and Freud — all of whom in one way or another tried to answer the dilemma: why should a Jew persist in being a Jew?

Plaut rejects all these and comes to his answer, the only answer that makes sense to him: Jews survived because they believed. No less, no more.

They believed in their covenant with God, they believed in His faithfulness, they often believed in their own superiority, and in their exclusive religious prerogatives. They did not develop their faith as a support for survival; in the past it was always the other way around; Jewish existence made sense and was possible

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only because the Jew believed in his divinely determined status. (p. 74)

Thus, Plaut puts his case for the chosen people concept squarely on the line. There seemed to be no good *reason* for Jewish survival, neither political, cultural, social, psychological, *raison d'etre* — none but one: God chose the Jews. God made His covenant at Sinai with that generation and with every generation to follow. The entire theme of Jewish history reflects one conviction: Israel was God's chosen.

The Jew is what he is because of a double choice: because of his choosing and his being chosen, but the content of his choice, its meaning and its significance are not necessarily what the words have conveyed in the past. (p. 101)

Why the Jews? Why not some other people? No reason at all! It just happened that way. Yes, many explanations and legends have been offered, but none of any consequence, none of any compelling or convincing reason. The choice remains a riddle, an eternal riddle. If this is so, should there be reason for explaining it? No, it must remain a mystery; and that's why Jewish existence itself is such a riddle. There is no rational explanation of the mystery.

Plaut uses the middle parts of the book to trace the development of the idea of uncertain mission from Abraham to Babylon, through the dark, long centuries of exile, through the changes in the mission idea itself and its eternal uncertainties. He notes the key word "perhaps" — not for sure, but perhaps it is the mission of the Jew to be this chosen instrument of God's purposes. Perhaps the Jew is destined "to maintain the possibility of minority and diversity" (p. 120), to be acculturated yet not assimilated; "to be totally in this world yet also beyond it; to be loyal nationals of many countries yet the earth's true internationalists . . ." (121)

Plaut raises disturbing questions about the state of chosenness within the State of Israel. He excoriates the people there who have rejected religion and want to be known as "Canaanites," who want only to be left alone. They feel God rejected them in their hour of need; now they will have no part of Him.

The final chapter of the book, "Personal Postscripts," is a testament of faith. Purely autobiographical, it ties the book together in the first person singular. Though at first glance it seems like an unnecessary appendix to a theological work, it documents the written word with a personal testimony that transforms the words into a light and the light into a flame of faith. How the young Gunther Plaut grew up in Germany, graduated as a Doctor of Laws just at the time Hitler barred Jews from law practice, how he turned to religion at the "Hochschule" in Berlin, ultimately came to the Hebrew Union College in Cincinnati and became

■ rabbi, how in finding his people he found God — this is his testimony.

I have learned to live with partial answers even in the realm of faith. For me, belief is not congruous with total knowledge and unquestioned certainties. I do not know how to answer the question of the six-million murdered ones, although I feel it is forever directed to me who remains to contemplate their fate. How does the presence of God related to His chosen people at the hell gates of Auschwitz? I do not know, though I marvel at the possibility of men affirming Him even in the throes of that death. For this they did . . . What made a Jew, hiding for years in the underground bunker in Cologne, write these words on the walls of his lightless dungeon: "I believe in the sun even when it is not shining; I believe in love even when I do not feel it; I believe in God even when He is silent . . .?"

Plaut has written a moving, highly erudite yet humble paean of faith. He does not claim to have all the answers. He does not say that his faith must be the faith of all other men, though he has an interesting plea for Jewish missions to convert others to the people of the Covenant. What he does offer is his own rationale, his own message of conviction and commitment. For Gunther Plaut the paradox of Why is a Jew, Why have the Jews survived? has an answer. And for him that is enough.

Who should read this book? Rabbis and teachers, certainly. They will have much to relearn. Anyone else? Is it written exclusively for Jews? No, this is a book to which Christians may freely turn for insight into the mystery of their fellow citizens, the Jews. Ministers, priests, teachers, all who are interested in understanding how the tradition of Jesus became the message of his believers will find here helpful hints to new faith. — *Rabbi Richard C. Hertz, Ph.D., Temple Beth El, Detroit, Mich.*



Toward A Christian Moral Theology, by BERNARD HARING, University of Notre Dame Press, 1966. 217 pp. \$5.00.

This is a low-keyed rather devotional kind of book containing a series of lectures delivered at the Catholic University of America and the University of Notre Dame by a Professor of Moral Theology at the Academia Alfonsiana in Rome. Father Haring was an advisor at Vatican Council II and these lectures are his attempt to evaluate the contributions of this Council in terms of a new approach to moral theology. He is not a polemicist but gently seeks to move his Church away from a wrong emphasis on externals and the weight of in the life of Christ — especially his two great authoritarianism toward a notion of the Church as a "community of love" which finds her strength

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THE WORD OF RECONCILIATION *by H. H. Farmer.* This analysis of the subject of salvation answers such questions as: What does it mean to be a saved person? What does it mean to be "in Christ"? These questions are dealt with from the standpoint of reconciliation. The author explains in detail how Christ as prophet, priest, and king can bring man into a reconciled position with God. Gives a solid New Testament grounding in the nature of reconciliation. 112 pages. \$2.75



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commandments. He is concerned that the Church be more careful than she has been in distinguishing between eternal truth and what may have been true in a particular situation. The Christian should be free to do what authentic love demands even if this may conflict with previous external notions of truth. Unjust civil laws should be broken if the law of love demands it. The Sunday obligation to attend Mass can be fulfilled on another day just as well; the important thing is to put "first things first! . . . First comes the privilege of assisting at Holy Mass and only then comes the secondary consideration of the particular day" (76).

If this sounds like "situation ethics" creeping in, Father Haring's reply would probably be that our first loyalty as Christians must always be to Christ and that this love can never be fully externalized. This book is filled with charity, kindness and good arguments. Moreover, it gives the vision of a new kind of moral theology that is both profound and ennobling. — *Deane W. Ferm*, Dean of the College Chapel, Mount Holyoke College.



The Pastor as Counselor. By ANDRE GODIN, S.J., New York: Holt, Rinehart and Winston, Inc., 1965. 182 pp. \$4.50.

This is one of the finest contributions of Roman Catholic scholarship to the field of pastoral psychology. It is alive to the American currents as well as the varied developments in Europe. It is sensitive to the distinctive elements of Christian ministry while appreciative of the basic contributions twentieth century psychology has made to the understanding of our personal dynamics. It speaks to Catholics and to Protestants with equal relevance. It aims to enhance the level of the pastor-parishioner dialogue without forgetting that pastoral identity is primary.

On the religious side, Father Godin's discussion is theologically informed. He is aware of the central issue of faith, critical of religious and moral obstacles to the faith-grace encounter and constantly oriented to the pastor in the parish.

In his psychological insights, Father Godin reflects the influence of Carl Rogers and the client-centered school, though quite mindful of the depth analytic field. Coupled with this is an interesting use of role-theory from social psychology as this illuminates expectation of others and responses of oneself in the priestly role.

As a religious psychologist or a pastoral counselor, Godin joins the company of Seward Hiltner, Wayne Oates, Charles Curran, George Hagmaier and Robert Gleason. It is a goodly company. His attention to the actual transactions of helping relationships within the pastoral context qualifies him as a welcome newcomer to this pioneering group. We shall await with interest further work by Father Godin. It is especially intriguing to see his interest in research.

A highlight of this volume is his discussion of

the issues of what is involved in the emotional exchange between the pastor and parishioner. For a first look at the pastoral problems of transference and countertransference I can think of no better discussion.

The notes at the end deserve a mention. They are in fact a judiciously gathered bibliographical resource. His comments are sound and informative.

The priest or minister who would like to take a first-look at a contemporary understanding of pastoral dialogue will find Father Godin a competent guide. — *Russell J. Becker*, Associate Professor of Pastoral Theology, Yale University Divinity School, New Haven, Conn.



Paul Blanshard on Vatican II. By PAUL BLANSHARD. Boston: Beacon Press, 1966, 371 pages. \$5.95.

One of the chief virtues of this work by one of the God-is-dead theologians of the older generation is that it provides a vivid measure of how far the Christian world has moved in half a decade. Paul Blanshard has not moved at all in this time, which can be said of very few others. He is honest, conscientious, intelligent, usually well-informed, often instructive, yet he reads like Rip van Winkle.

In terms of Roman Catholic history, the author concedes, "the Council can be called a gigantic success" (331). But this is a perspective he will not adopt, however reasonable it might seem. Instead the Council is assessed in the light of its approximation to "the American way of life" (346) as expounded by John Dewey, and the conclusion is reached that despite all advances Roman Catholicism is still "pre-American" in its dogmatism and autocracy by "three hundred years" (331).

Many matters were not reformed at the Council as might have been desired by Mr. Blanshard. The handling of birth control was distressing, and despite some promising openings in the understanding of marriage, the official positions on annulments, mixed marriages, and clerical celibacy do little to commend the Church for moral insight or integrity. What should have been a penitent confession of guilt on the Jewish issue appeared after much wrangling as a patronizing commendation of Jews. The declaration on religious liberty was a tremendous step for the Roman Catholic church, but is still a far cry from the liberty known in America. It contemplates preferential treatment or establishment for Roman Catholicism and leaves open the door for harassment of non-Roman Catholic dissenters. And the application of the principles of religious liberty to priests and laymen as over against the system of ecclesiastical repression and control was barely visualized at the Council. "Collegiality" was not permitted to qualify papal absolutism, and ecumenical unity is inconceivable to Catholics without papal authority.

With regard to the social issues of "Schema 13", especially race, nuclear warfare, communism and poverty, the Council stated some specific and surprisingly progressive theses. In sum, Catholicism "had changed, but not enough for the acceptance of reasonable men" (346).

This is all substantially true, yet the total picture is almost unrecognizable. Mr. Blanshard is a poor guide with regard to the theological debates and achievements at the Council, which were, after all, the areas of major concern. And he underestimates notably the scope and significance of the pressure for changes throughout the church for which the Council was the stimulus. — *J. H. Nichols*, Professor of Church History, Princeton Theological Seminary, Princeton, N. J.



The Shaping of Protestant Education: An Interpretation of the Sunday School and the Development of Protestant Educational Strategy in the United States, 1789-1860. By WILLIAM BEAN KENNEDY. New York: Association Press, 1966, 93 pages. \$2.50.

It is a curious but often-observed fact that institutions, once they get set in a particular pattern, tend to reproduce that pattern with surprising fidelity even though the conditions which produced it have radically changed. Today many Protestants are obviously perplexed as they look at their Sunday schools. Knowing that intelligent understanding of how Sunday school theories and practices came into being can contribute to an effective dealing with them today. Dr. Kennedy, a Christian educator, mastered much American church and educational historiography in analyzing the story of the shaping of the Sunday school.

The thesis is that in the period between Revolutionary and Civil wars, when Protestantism rose to a highly influential place in the general culture, the churches accepted the public school as primary, and considered the Sunday school as adjunct to it. The common schools could and did teach morality and "religion in general"; the Sunday schools provided the specific religious teachings the denominations wanted. In certain ways the Sunday school movement transcended the denominations and helped to keep the public schools aware of religious forces beyond their common faith. But denominational pressures to a considerable degree overcame much of the earlier nondenominational nature of the Sunday school, so it became at once "an educational and ecclesiastical hybrid" (p. 77).

In setting this forth compactly, Dr. Kennedy has helpfully clarified certain important aspects of American educational and religious history. Those who must make decisions with respect to Sunday schools today will find much to inform them in this well-written interpretation, the fourth contribution to "Monographs in Christian Education," a series edited by C. Ellis Nelson. The careful notes and select bibliography reveal that this work is based



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on thorough research in original primary and recent secondary sources; these bibliographical helps point the way to further study of many important topics introduced in this brief and lively report. — *Robert T. Handy*, Professor of Church History, Union Theological Seminary, New York.



Toward a Theory of Instruction. By JEROME S. BRUNER. Cambridge: The Belknap Press of Harvard University Press, 1966, 176 pages. \$3.95.

Professor Bruner (director of the Center for Cognitive Studies at Harvard) is one of those rare truly exciting writers who can make seemingly prosaic research materials vibrantly interesting. Furthermore, his writing lends itself to the reader's own reflection. He is deeply engrossed in his materials, looking at them sometimes introspectively but never pedantically. He admits the possibility of "false starts" and never claims to be able to present final data in view of the flux that sustains truly creative research.

In his first chapter he outlines certain "patterns of growth," and offers "some benchmarks about the nature of intellectual growth against which to measure one's efforts at explanation." How does the child free himself of present stimuli in order to conserve past experience? What rules govern storage and retrieval? What is this "representation"? His terms "enactive," "iconic" and "symbolic" to describe the forms of representation are highly suggestive, possessing overtones and undertones beyond the mere "catalogue" itself.

The essays in the rest of the book deal with "education as social invention," the structuring of a course of study on "Man," "the will to learn" "on coping and defending," and "on making and judging."

Bruner's "evolutionary instrumentalism" puts him somewhat in the line of descent of John Dewey. But between Dewey and him lie the existential realities of contemporary culture and profounder scientific research that have shown the forming of minds to be a more complex matter than Dewey's generation could perceive. Here are the growing edges of a new penetration into the meaning of the structures of learning, the foundations for next steps in philosophizing about the educational process, and as yet untapped perspectives that should yield fresh insights for those who would understand the cognitive possibilities in religious instruction. — *Kendig Brubaker Cully*, Dean and Professor of Christian Education, New York Theological Seminary.



Let the Children Paint: Art in Religious Education. By KATHRYN S. WRIGHT. New York: The Seabury Press, 1966, 168 pages. \$4.50.

The keynote of this book is Christian joy. The first part describes psychologically and theologically how the media of painting can provide a crea-

tive way for children of all ages to communicate deep religious feelings and ideas. Through painting children can begin to discover and accept themselves for who they are — as children of God. Painting can aid in a child's understanding and growth by giving him a way to express what he encounters in the world around him. He also expresses his interests through his painting and can thereby give teachers and others an indication of what he thinks and feels.

Painting contributes towards fellowship within the group. By having a kind of "show and tell" time at the end of a session of painting, children can begin to verbalize what they are trying to express in their paintings and thereby share feelings and ideas which are important to them. From here it is possible to move into an appreciation of great art. Many times some of the children's paintings will resemble the pictures of great artists and this can be exciting for them.

The second part describes practical helps for the teachers in a way that will enable any interested person to try painting. There are valuable resources such as a bibliography of different kinds of books and lists of films, recordings, slides, and travelling exhibits. There is an excellent appendix on Biblical stories related to themes and hymns and examples of possible painting projects. The book is full of rich illustrations which will encourage readers to want to begin at once to let the children experience joy through painting. — *Barbara H. Miller*, Director of Christian Education, St. Peter's Episcopal Church, Weston, Massachusetts.



The Religions of Mankind: Their Origin and Development. By HANS-JOACHIM SCHOEPS. New York, Doubleday, 1966. 311 pp. \$5.95.

There are three points in particular which impress me about this study. First, it is written by a distinguished German scholar, the Professor of Religion at the University of Erlangen. His arrangement of material is unusual in that it includes lengthy sections on extinct religions within and outside of Europe, the former including Teutonic faiths and the latter encompassing pre-Columbian America. Second, his approach is a phenomenological one that deals with the material objectively yet was an appreciation of the basic impulse common to all religious seekers. Its emphasis is descriptive rather than interpretative, the aim being to be true to the facts rather than insist that the facts fit a particular theological scheme. Third, the translation from the German is both crisp and precise. The author is able to pack a large amount of important material into 311 pages and ably resists the temptation to be side-tracked into digressions that may prove interesting but are not crucial to the underlying theme.

The book begins with a discussion of the science of religion, the origins of religion, certain basic ideas of this science (holiness, man, taboo and sac-

red kingship), the typical personalities in the world of religion (founder, prophet, mystic, priest and reformer). After sections on "dead" religions, the book concludes with the living religions of the East and the religions of biblical revelation. The criticism can be made that Schoeps does not cover his material as adequately as, say, John B. Noss in *Man's Religions*. Schoeps covers Hinduism in 13 pages to Noss' 90, Buddhism 15 to 70, and Islam 15 to 62. Then, too, Schoeps gives perhaps an inordinate amount of space to the extinct religions. Nevertheless, this is a survey well worth reading for those who want a concise and careful coverage of the religions of both past and present. — *Deane W. Ferm*, Dean of the College Chapel, Mount Holyoke College.

BRIEFLY NOTED

I Knew Dietrich Bonhoeffer. Edited by WOLF-DIETER ZIMMERMANN and RONALD G. SMITH. New York: Harper & Row, 1967. 238 pp. \$4.95. An anthology of vignettes written by Bonhoeffer's family, friends, students, and colleagues builds a portrait which illumines his person and fills in the background against which he worked and suffered.

Your Bible. By LOUIS CASSELS. New York: Doubleday & Co., 1967. xvii + 267 pp. \$4.95. The author is a highly competent and well known columnist whose comments on religion are published in many daily papers, and who had contributed frequent articles to popular periodicals. This book is designed as a guide to the reading and understanding of the Bible for beginning readers and others who have tried but become confused and discouraged in their attempt to read the Bible without help. Two introductory chapters deal with the nature of the Bible, and suggestions for the best approach to reading. The rest of the book is a guide to fruitful reading, beginning with the New Testament. The easy and interesting style will appeal to lay readers and teachers of adult classes.

Today's English Version of the New Testament. American Bible Society Translation. New York: The Macmillan Company, 1966. viii + 568 pp. \$3.95. A new translation of the biblical text "for people who seek a Bible that is simple, clear, and precise in its language". Seeks to express the meaning of the original Greek text in words that are current in present day English. Topical headings are introduced, in addition to the usual chapter and verse numeration. To help the reader understand the text better, a word list with definitions, and including names of a number of places and persons, is appended. An index helps to locate by page numbers some of the more important subjects, persons, places and events.

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American Religious Heretics. Edited by GEORGE H. SHRIVER. Nashville: Abingdon Press, 1966. 240 pp. \$5.00. "The Christian heretic is one who has deviated within the fold of the Christian faith from some established or accepted doctrine or set of doctrines". America has had her share of heretics, especially in periods of greatest theological upheaval — and many of them have been instrumental in preserving life and vigor within the very faith they were accused of destroying. In five chapters, by five different authors, this book recounts vividly the life, faith, formal and informal trials of five selected Protestant "heretics" in America: (1) Philip Schaf, German Reformed, written by George H. Shriver; (2) Crawford Howell Toy, Southern Baptist, by Pope A. Duncan; (3) Charles Augustus Briggs, Presbyterian, by Max Gray Rogers; (4) Borden Parker Bowne, Methodist, by Harmon L. Smith; (5) Algernon Sidney Crapsey, Episcopal, by Hugh M. Jansen, Jr.

The Church in the Next Decade. By EUGENE CARSON BLAKE. New York: The Macmillan Company, 1966. viii + 152 pp. \$4.95. A collection of articles, addresses and sermons by a prominent Churchman who is now General Secretary of the World Council of Churches. The title of the last chapter is used for the title of the book.

Dissenter in a Great Society: A Christian View of America in Crisis. By WILLIAM STRINGFELLOW. New York: Holt, Rinehart and Winston, 1966. 164 pp. \$4.95. A well-known lay theologian speaks out for Christian witness and faith-involvement in a whole range of social and human issues: Property and poverty, the political crisis, warfare between the races, the relevance of the church to the needs of men. "To be a Christian is to be truly human — radically involved in the conflicts and controversies of society".

Dramatics in the Christian School. By DAN and DOROTHY WARGO. St. Louis: Concordia Publishing House, 1966. viii + 124 pp. (paper, spiral wire bound). \$5.25. A practical guide to the use of dramatics in religious education. In four parts: Why use dramatics; Creative dramatics — five ways in which dramatics may be used in the classroom; Plays and programs for presentation to an audience — seven plays and programs with extensive production notes; Resources — bibliography, play publishers, etc.

PAPERBACKS

Reason and God: Encounters of Philosophy with Religion. By JOHN E. SMITH. New Haven: Yale University Press, 1967. xv + 274 pp. \$1.75. First published in 1961.

Readings in Biblical Morality. By C. LUKE SALM, F.S.C. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1967. ix + 148 pp. \$2.95.

A Haunted House. By HOLT M. JENKINS. New York: Morehouse-Barlow Co., 1967. 128 pp. \$3.50. Fifty short sermons for the Family Service, by the Rector of All Saint's (Episcopal) Church in Atlantic City, N. J. "This book is one man's attempt to preach to children".

New Theology No. 4. Edited by MARTIN E. MARTY and DEAN G. PEERMAN. New York: The Macmillan Co., 1967. 253 pp. \$1.95. "In our time theologians have sought to be honest to God, to discern the secular meaning of the gospel, to walk with freedom in the secular city. Twelve scholars here share these concerns but move 'beyond the secular' to deal, in chastened ways, with religion".

Seeds of Destruction. By THOMAS MERTON. New York: The Macmillan Co., 1967. 224 pp. \$1.45. A Christian's involvement in the "black revolution" and other national and world crises.

The following paperbacks are all published by The Seabury Press, 815 Second Ave., New York, N. Y. 10017:

The Crisis of Cultural Change: A Christian Viewpoint. By MYRON B. BLOY, JR., 1967. 139 pp. \$1.65. Reviewed as hard-cover (1965) in November-December, 1965.

Free in Obedience: The Radical Christian Life. By WILLIAM STRINGFELLOW, 1967 (hard-cover 1964). 128 pp. \$1.45.

The God Question & Modern Man. By HANS URS VON BALTHASAR. Introduction by JOHN MACQUARRIE, 1967. xvi + 155 pp. \$1.95. A radical and realistic contribution to the reconstruction of theological thought.

The Gospels and the Teachings of Jesus. By JOHN S. RUEF, 1967. 144 pp. \$2.45. An introduction for laymen, suitable for use in adult classes, adult confirmation classes, etc.

City of Wrong: A Friday in Jerusalem. By M. KAMEL HUSSEIN. 1966. xxv + 225 pp. \$1.95. Translated from the Arabic by Kenneth Cragg, who also writes an introduction. The Friday of the Crucifixion is sensitively explored and presented by a thinker from within the faith of Islam.

The Final Beast. A Novel by FREDERICK BUECHNER. 1967. 276 pp. \$2.45.

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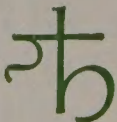
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